DOCUMENT RESUME

ED 445 203 CE 080 658

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TITLE	Honoring Our Roots and Branches...Our History and Future. Proceedings of the Annual Midwest Research to Practice Conference in Adult, Continuing, and Community Education (19th, Madison, Wisconsin, September 27-29, 2000).
PUB DATE	2000-09-27
NOTE	259p.; Conference hosts and sponsors were University of Wisconsin-Madison, School of Education, Graduate Studies in Continuing and Vocational Education, Office of Education Outreach, University of Wisconsin-Extension-Division of Continuing Studies, UW-Milwaukee Adult & Continuing Education Alumni Association (ACEAA), and Wisconsin Association for Adult & Continuing Education (WAACE).
AVAILABLE FROM	For full text: http://labweb.soemadison.wisc.edu/mr2p2000.
PUB TYPE	Collected Works - Proceedings (021) -- Opinion Papers (120) -- Reports - Research (143)
EDRS PRICE	MF01/PC11 Plus Postage.
DESCRIPTORS	Action Research; Adult Development; Adult Education; Adult Learning; *Andragogy; Blacks; Community Education; *Community Needs; Continuing Education; Cultural Pluralism; Developed Nations; Developing Nations; *Distance Education; Economically Disadvantaged; Education Work Relationship; Educational History; Educational Research; Epistemology; Females; Foreign Countries; Graduate Study; Higher Education; Hispanic Americans; Labor Force Development; Leaders; Leadership; Learning Theories; Migrants; Multicultural Education; Older Adults; *Organizational Development; Program Development; Research Methodology; Rural Areas; *Theory Practice Relationship; Urban Areas; *Womens Education
IDENTIFIERS	Asia; Botswana; Haiti; Nicaragua; Wisconsin (Milwaukee)

ABSTRACT

These proceedings consist of 44 presentations in these categories: distance education and evaluation; community issues and research; multicultural issues and research; teaching and learning; research methods; and organizational development. The papers are "Philosophical Foundations of Andragogy and Self-Directed Learning" (Alfred); "Adult Learners' Perception of Their Life Development in Relation to Their Perception to Their Current Experience in an Educational Program" (Alsanat); "Stories We Should Tell: Strengthening the Epistemology of Adult Education" (Austin); "Power Equity for the Under-Represented" (Aman, Bangura); "Midwest Adult Education Research Methodologies" (Barrett, Ahmed); "Insights on Technology Adoption in Higher Education" (Bielema, Bechtoldt); "Toward an Analysis of Adult Experience" (Bohn); "Connecting Trails: Collaborative Inquiry as Research Methodology" (Charaniya, Walsh); "Adult Learning and Play" (Cooper); "Invitation to a Conversation: Process and Promise of Phenomenology" (Cooper, Gibson, Hanes, Sundre); "Training Young Adults in International Settings" (Crave); "Embracing Outreach and Scholarship as a Valued Part of Faculty Work" (Pickrell, Greunewald, Kniep, Maier, Olson, Winnett); "Debunking the Burning Bush Myth: Recovering Everyday Experience in Transformative Learning" (Dirkx); "Self-Guided Action Science Inquiry Among a Small Group of Adult

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Learners" (Folkman); "Participatory Self-Assessment Strategy for Milwaukee's 21st Century Community Learning Centers Initiative" (Folkman, Stuckert, Bryonkala, Thorshein, Protz, Cayan); "Identifying the Needs of Adult Women in Distance Learning Programs" (Furst-Bowe, Dittmann); "Strategies for Interorganizational Collaboration Between Public, Private, and Nonprofit Sectors" (Glowacki-Dudka); "Good, the Bad, and the Struggling: Beliefs About Student Preparedness Among Teachers in an Adult Learner College" (Gray, Dirkx); "When Do Traditional Undergraduate Students Become Adults?" (Halbrader, Glowacki-Dudka); "Democracy for All? Listening to Haiti's Voices" (Hansman, Graf); "How a Study of Hispanic Women's Perceptions of Their Academic Experiences in Wisconsin Helps Women's Learning in Nicaragua" (Harvey); "Toward an Inventory and Assessment of Higher Education's Engagement with the Communities It Serves" (Hatala, Sandmann); and "Identifying Cultural Models as a Way to Link Theory and Practice in Adult Education" (Hayes, Way). Other presentations are "Affect and Emancipation" (Huber, Cale);"For the Common Good: Learning and Collaboration" (Imel, Zengler); "Sustaining Passion in the Nonprofit Sector" (Kovan); "Baby Boomers Second Half of Life" (Kreitlow); "Open and Distance Education in Asia" (Latchem); "Qualitative Study of Adult Participants Engaged in Third Age Learning Programs" (Murk, Garofolo, Skinner, Barrett); "Research Study to Discover Temperament Types, Communication Styles, and Learning Styles of Adult Learners in Nontraditional and Online Learning Environments" (Moeller); "Interconnection Between Poverty and Adult Literacy in Botswana" (Raditloaneng); "Promoting Popular Education and Community Development in Milwaukee's Community-Based Agencies" (Rai, Auncion, Vang); "Volunteer Mentors as Aids in Transitions to Success for Adolescents at Risk" (Robinson); "Age and Human Resource Development Policy Development" (Rocco, Stein, Lee); "Learning-to-Learn-to-Live Through Struggle" (Rogers, Cunningham); "Web-Based Instruction for Adult Educators--Hi-Touch Versus Hi-Tech" (Skulk); "Applied Research in the Context of Community Partnerships" (Statham, Mason, Letven); "M[at]ryoshki in Two Worlds" (Sundre); "Community College Outreach Division in Transition" (Sykes, Wasielewski); "Review of All Publication Activity of the Adult Education Quarterly from 1989-99" (Taylor); "Addressing the Adult Education Needs of the Latino Community" (Tisdell, Sanabria); "Role of Culture and Spirituality in Teaching for Social Change in Adult Higher Education Classes" (Tisdell, Tolliver); "Re-establishing a Sense of Place" (Woodhouse); and "Evaluation of Service Quality for the University of Wisconsin Milwaukee Testing Center" (Westfall, Zahn). (YLB)

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ED 445 203

Proceedings of the 19th Annual

Midwest Research to Practice Conference in Adult, Continuing, and Community Education

Honoring Our Roots and Branches . . . Our History and Future

September 27-29, 2000
Held at the
University of Wisconsin
In Madison, Wisconsin

Edited by
Michelle Glowacki-Dudka, Ph.D.
Coordinator for the Wisconsin
Family Literacy Initiative
Wisconsin Technical College
System
Madison, Wisconsin

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- Graduate Studies in Continuing and Vocational Education
- Office of Education Outreach
- University of Wisconsin-Extension - Division of Continuing Studies
- UW-Milwaukee Adult & Continuing Education Alumni Association (ACEAA)
- Wisconsin Association for Adult & Continuing Education (WAACE)

Support from

- The House on the Rock
- University Book Store
- Merrill/Prentice Hall
- Atwood Press

Local Planning Committee

Many people have helped to make the 2000 Midwest Research to Practice Conference in Adult, Continuing, and Community Education a success. A special thanks to all the following who served on the local conference planning committee:

- Aljawhara Alsanat
- Kim Bethea
- Weiwen Chang
- Simone Conceição-Runlee
- Chère Gibson – Co-chair
- Michelle Glowacki-Dudka – Co-chair
- Paula Godkin
- Don Hanna
- Alan Knox
- Ru Chu Shih
- Linda Shriberg
- Meg Wise

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Midwest Research to Practice Conference
in Adult, Continuing, and Community Education

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Midwest Research to Practice Conference
in Adult, Continuing, and Community Education

Mission Statement

The conference provides a forum for practitioners and researchers to discuss practices, concepts, evaluation, and research studies in order to improve practice in Adult Education. Through such discussion and collaboration, participants contribute toward the realization of a more humane and just society through lifelong learning.

Prepared on behalf of the Midwest Research to Practice Conference Steering Committee by
Boyd Rossing,
University of Wisconsin – Madison
May 28, 1991

Midwest Research to Practice Conference
in Adult, Continuing, and Community Education

2000 Conference Schedule

Wednesday, September 27, 2000

1:00-4:00 p.m. **Graduate Students Pre-Conference**
Host: **Alan Knox**, University of Wisconsin-Madison

4:00 p.m. **Break**

6:00-9:00 p.m. **Reception & Open Forum: Trends in Adult, Continuing, & Community Education**
Facilitator: **Boyd Rossing**, University of Wisconsin-Madison

9:00 p.m. **Adjourn**

Thursday, September 28, 2000

7:00 a.m. **Registration**

8:00 a.m. **Opening - Welcoming Addresses**

8:30 a.m. **Critical Panel**: *Social Justice and Adult & Continuing Education*

Panel Participants:

Elice Rogers, Cleveland State (Moderator)
Demetri Fisher, Affirmative Action Office, State of Wisconsin
Elizabeth Tisdell, National Louis University
Joan F. Gillman, University of Wisconsin-Madison

10:00 a.m. **Break** (refreshments provided)

10:30 a.m. **Concurrent Sessions I**

11:30 a.m. **Concurrent Sessions II**

12:30 p.m. **Luncheon and Keynote Address**:

Open & Distance Education: Adding Value to the Community?

Dr. Colin Latchem, Educational and Open Learning Consultant, Australia

2:20 p.m. **Concurrent Sessions III**

3:30 p.m. **Exhibits** (refreshments provided)

4:00 p.m. **Concurrent Sessions IV**

6:00 p.m. **Dinner** (on your own)

8:00 p.m. **Dessert Gala at the University Club** (803 State Street)

8:30 p.m. **Honoring Our Roots and Branches**

Ann Austin, Education Director, SSM St. Joseph Hospital of Kirkwood, St. Louis, MO

9:30 p.m. Adjourn

Friday, September 29, 2000

8:00 a.m. **Meeting of the Midwest Research-to-Practice Conference Steering Committee**

9:00 a.m. **Concurrent Sessions V**

9:50 a.m. **Break** (refreshments provided)

10:30 a.m. **Concurrent Sessions VI**

11:30 a.m. **Concurrent Sessions VII**

12:30 p.m. **Luncheon & Closing Remarks**

Changed Practice: The Fruit of Applied Research

Michael Patton, Evaluation Specialist & Organizational Development Consultant

2:30 p.m. **Adjourn**

Midwest Research to Practice Conference
in Adult, Continuing, and Community Education

Thursday Keynote: **Colin Latchem**
Open & Distance Education: Adding Value to the Community?

This presentation will start by providing an overview of the expansion and transformation of Asian education by open learning, dual-mode, correspondence course, online and for-profit providers. So vigorous has been the pursuit of alternative modes of delivery that Asia can now claim to have five of the world's ten 'mega-universities' and the world's largest regional enrollment in open and distance education.

The best of these institutions are leading the way in access, equity, student-centered and lifelong learning and technology innovation. But in other cases, it is difficult to obtain reliable data on completion rates and the educational and socio-economic benefits to the students or wider community. Open and distance educators are now operating in an economic climate in which governments seem likely to require publicly-funded institutions to achieve more with less, and provide evidence of the quality, costs and cost benefits of their programs. For open and distance professionals to continue with the important task of democratizing education and improving quality of provision, it is therefore critical that substantive research on learning outcomes in these programs be conducted. Policy-makers need to be persuaded that open and distance learning adds value to the community and is not merely a 'market commodity' or a way of reducing costs through 'techno-learning'. Providers' strategies and performance need to be strong enough to compete with conventional institutions and the new international, privately funded and virtual institutions seeking greater market share.

It is vitally important for practitioners to join with researchers, and become researchers as well, to continually question, reflect upon and improve management processes, course and instructional design, teaching, assessment and support services and learning outcomes. This is not always easy in Asian contexts, but Asian problems need Asian answers.

The research momentum on these important matters is growing within the Asian academic community as it is throughout the world. But even more academics and administrators need to research and analyze their actions, the conditions under which these actions are taken, and their consequences. Armed with such evidence, we will be able to build upon our successes, learn from our failures and gain respect and support from those we aim to serve.

Colin Latchem Biography

Colin Latchem has almost forty year's experience of providing leadership and management in educational development. Until 1997, he held the position of Head of the Teaching Learning Group at Curtin University of Technology in Australia, where he was responsible for staff development, distance and open learning and instructional media services. From 1995-97 Professor Latchem was the National President of the Open and Distance Learning Association of Australia. In 1998, he was Visiting Professor at the National Institute of Multimedia Education in Japan, researching open and distance education in South and East Asia. He co-edited Staff Development in Open and Flexible Learning (Routledge, 1998) and is currently engaged in international consultancy and co-authoring a book on leadership and management in open and flexible learning.

Midwest Research to Practice Conference
in Adult, Continuing, and Community Education

Friday Keynote: **Michael Quinn Patton**
Changed Practice: The Fruit of Applied Research?

The conference theme, "Honoring Our Roots and Branches...Our History and Future," invites us to contemplate a tree or forest metaphor as illuminative of our work. Roots support trunks which support branches which, in many varieties bear fruit. So what is the fruit of our work? How do we and others judge its value and quality. In this presentation, Michael Quinn Patton will look at our history and future through the lens of evaluation and explore the implications of using standards of evaluation for judging and improving research to practice processes. He will pay special attention to utility as an outcome of this process, and examine the past, present and future of utilization-focused research.

Michael Quinn Patton Biography

Utilization-Focused Evaluation, 3228 46th Ave. South, Minneapolis, MN 55406

Michael Quinn Patton directs an organizational development consulting business, "Utilization-Focused Evaluation." He is the author of five books on program evaluation including a new edition of Utilization-Focused Evaluation: The New Century Text (1997). The two previous editions of that book have been used in over 300 universities. His other books are Qualitative Evaluation and Research Methods (1990, 2nd edition); Creative Evaluation (1987); Practical Evaluation (1982); and Culture and Evaluation (1985). He also edited the book Family Sexual Abuse: Frontline Research and Evaluation (1988) and has been editor of the Journal of Extension (1989-91). His most recent book, Grand Canyon Celebration: A Father-Son Journey of Discovery, looks at the wilderness as a setting for coming of age experiences.

Patton is former President of the American Evaluation Association. He is the only recipient of both the Alva and Gunner Myrdal Award from the Evaluation Research Society for "outstanding contributions to evaluation use and practice" and the Paul F. Lazarsfeld Award for lifetime contributions to evaluation theory from the American Evaluation Association. After receiving his doctorate in Sociology from the University of Wisconsin, he spent 18 years on the faculty of the University of Minnesota (1973-1991), including five years as Director of the Minnesota Center for Social Research and ten years with the Minnesota Extension Service. He received the University's Morse-Amoco Award for outstanding teaching. He is also a faculty member of the Union Institute Graduate School which specializes in individually designed, nonresidential, nontraditional, and interdisciplinary doctoral programs.

Recently, he has been working with the Non-Profit Leadership Forum in the Twin Cities on "Leadership for Results" and "Outcome Labs for Executives." (The Non-Profit Leadership Forum consists of the CEOs of 40 major nonprofits and Foundations.) He has also facilitated strategic planning processes with the Council on Foundations and the Independent Sector, and has consulted with the Minnesota State Department of Human Services on outcomes-based contracting for nonprofits. He is currently consulting on evaluations of the Collaborative Evaluation Fellows Project of the American Cancer Society supported by the Woodruff Foundation and the Community Leadership Fellows Project supported by the Blandin Foundation. He recently completed a follow-up study of MacArthur Foundation Fellows ("Genius Award" recipients).

His skills include work in organizational development, futuring, program evaluation, strategic planning, policy analysis, communications, group facilitation, board development, management consulting, lifelong learning, and systems analysis. His experiences include projects in corporate planning, education, health, criminal justice, agriculture, energy conservation, community development, human services, poverty programs, leadership development, wilderness experiences, housing, staff training, mental health, and foundation giving. He has worked on local, county, state, national, and international projects. He is widely sought after as a keynote speaker, trainer, and group facilitator.

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Midwest Research to Practice Conference
in Adult, Continuing, and Community Education

Concurrent Sessions
Paper Categories

Distance Education & Evaluation

Community Issues & Research

Multicultural Issues & Research

Teaching & Learning

Research Methods

Organizational Development

Presenters and Paper Titles
Distance Education and Evaluation

Session I
Richard Schilke
Web-Based Instruction for Adult Educators- Hi-Touch vs. Hi-Tech

Session II
Cheryl Bielema and Marcel Bechtoldt
Insights on Technology Adoption in Higher Education Action Research in Progress

Session III
Julie Furst-Bowe
Identifying the Needs of Adult Women Learners in Distance Education Programs

Session IV
Jack Westfall and Karla Zahn
An Evaluation of Service Quality for the University of Wisconsin-Milwaukee (UWM) Testing Center

Session V
Rachel Hatala, M.A. and Lorilee R. Sandman
Toward and Inventory and Assessment of Higher Education's Engagement with Communities It Serves

Session VI
Kay Stanek
Embracing Outreach and Scholarship as a Valued Part of Faculty Work

Session VII
Burton W. Kreitlow
Baby Boomers Second Half of Life

Community Issues and Research

Session I
Mary Jo Aman and Paulette Bangura
Community-Based Research Advocacy

Session II
Conni Huber and Gary J. Cale
Affect and Emancipation Boal in the Adult Education Classroom

Session III
Janice Woodhouse and Craig and Aimee Howley
Re-Establishing a Sense of Place Adult Education in Rural Communities

Session IV
Daniel Folkman, Susan Stuckert, Chris M. Protz, and Joy Cayen
A Participatory Self-assessment Strategy for Milwaukee's 21st Century Community Learning Centers Initiative

Session V
Elizabeth Hayes and Wendy Way
Identifying Cultural Models as a Way to Link Theory and Practice in Adult Education

Session VI
Elizabeth Tisdell and Dr. Derise Tolliver
The Role of Culture and Spiritual Development in Teaching for Social Change in Adult Higher Education Classes

Session VII
Anne Statham, Roseann Mason, and Esther Letven
Applied Research in the Context of Community Partnerships

Multicultural Issues and Research

Session I
Mary T. Crave
Training Young Adults in International Settings Do the Theories Apply?

Session II
Elizabeth Tisdell & Latino Graduate Students
Addressing the Adult Education Needs of the Latino Community Critical Pedagogy in Action in a Latino Focused Master's Level Cohort

Session III
Mary V. Alfred
Philosophical Foundations of Andragogy and Self-Directed Learning A Critical Analysis from and Africentric Feminist Perspective

Session IV
Catherine A. Hansman and Helen Welle-Graff
Democracy for All? Listening to Haiti's Voices

Session V
Sharon K. Sundre
Matryoshki in Two Worlds Enduring Oppression, Expanding *Dream A Hermeneutic Phenomenological Study of the Lived Experiences of Jewish Women who Emigrated from the Former Soviet Union*

Session VI
Jean S. Moeller.
A Research Study To Discover Temperament Types, Communication Styles, And Learning Styles of Adult Learners in Non-Traditional And Online Learning Environments

Session VII
Lucille L. Harvey
How a qualitative study of Hispanic women's perceptions of their academic experienced in Wisconsin Technical Colleges helps women's learning in Nicaragua

Teaching and Learning

Session I
Sue Halbrader and Michelle Glowacki-Dudka
When do Traditional Undergraduate Students Become Adults? Adult Learning Theory in Practice.

Session II
Mary K. Cooper
Adult Learning and Play Toys for Transitions

Session III
Janet Gray and John Dirkx
The Good, the Bad, and the Struggling Beliefs about Student Preparedness Among Teachers in an Adult Learner College

Session IV
James G. Bohn
Toward an Analysis of Adult Experience What is it and how can we use it?

Session V
John Dirkx
Debunking the Burning Bush Theory Restoring Everyday Experience to Transformative Learning

Session VI
Aljawhara Alsanat
Adult learners' perception of their life development in relation to their perception to their current experience in an educational program

Session VII
Wilma Robinson
Volunteer Mentors as Aids in Transitions to success for Adolescents at Risk A Cross-Racial Model

Research Methods

Session I
Daniel V. Folkman
A Self-Guided Action Science Inquiry among a Small Group of Adult Learners

Session II
Kalyani Rai
Learner-generated Handbook as a Vehicle for Empowerment Education Theory and Practice of Participatory Action Research

Session III
Peter J. Murk , Patricia L. Garofolo, and Suzanne Skinner
A Qualitative Study of Adult Participants Engaged in 3rd Age Learning Programs

Session IV
Mary K. Cooper, Sharon K. Gibson, Lisa A. Hanes, and Sharon K. Sundre
An Invitation to a Conversation The Process and Promise of Phenomenology

Session V
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Midwest Research to Practice Conference
in Adult, Continuing, and Community Education

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PHILOSOPHICAL FOUNDATIONS OF ANDRAGOGY AND SELF-DIRECTED LEARNING: A CRITICAL ANALYSIS FROM AN AFRICENTRIC FEMINIST PERSPECTIVE

Mary V. Alfred

Abstract

The Eurocentric worldview has dominated research and practice in adult higher education at the exclusion of other worldviews. Using the contours of the Africentric tradition, this paper examines the philosophical assumptions of andragogy and self-directed learning for their applicability to understanding and facilitating learning and knowledge construction among members of African descent.

Introduction

The concept of cultural diversity in education has been restricted to discussions and debates focusing primarily on enhancing the presence of students and faculty of color, with special emphasis on retention and recruitment (Blackwell, 1987; Carter & Wilson, 1994). A more important dimension of cultural diversity that has received scant attention is the diversification of the philosophical foundations of education. If we hold the assumption that the various institutions found in our society mirror the predominant values of that society, then it is reasonable to assume that the philosophical underpinnings of education emanate primarily from a European-American worldview. As a result of this ethnocentric and exclusive worldview, theories and models are conceptualized, for the most part, with little regard for the worldviews or epistemological orientations of the other ethnic group members of our society. Noting that the dominant theories influencing the practicing of adult education were developed using the Eurocentric epistemological orientation, adult educators must continue to challenge the underlying assumptions that the values present in these theories are universal to all groups.

Andragogy and Self-Directed Learning - Two Major Theories in Adult Education

Within the last quarter of this century, andragogy (Knowles, 1975, 1984) and self-directed learning (Houle, 1961; Knowles, 1975; & Tough, 1971) have dominated the field of adult education. These theoretical constructs have been the momentum for much research, debate, and practical applications in the field. Malcolm Knowles (1975, 1984) popularized the concept of andragogy, "the art and science of teaching adults" from pedagogy, "the art and science of teaching children" within United States adult education. The concept of andragogy has the following assumptions: (1) Adults need to know why they need to learn something before undertaking to learn it; (2) adults have a self-concept of being responsible for their own decisions and for their own lives; (3) adults come into an educational activity with a greater volume and a different quality of experience than youths; (4) adults become ready to learn those things they need to know and be able to do it in order to cope effectively with real-life situations; (5) adults' motivation to learning is enhanced if the learning is relevant to every day life; and (6) the most important motivation to learning comes from an internal desire to learn. (Knowles, 1984).

Another major theoretical construct that has dominated adult learning theory is self-directed learning. This concept grew out of andragogy and suggests that adults have a need to direct their own learning. According to Caffarella (1993), "From this perspective, the focus of learning is on the individual and self-development, with learners expected to assume primary responsibility for their own learning. The process of learning, which is centered on learner needs, is seen as more important than the content" (p. 26). The assumptions of self-directed learning, therefore, view the learner as having the power and the intellectual capacity to diagnose, plan, implement, and evaluate her own learning.

While these learning theories have dominated research and the practice of adult education, adult educators must consider other worldviews, philosophical models, and theoretical constructs in order to build more inclusive adult learning environments. One alternate philosophical model that has received little attention in adult education is the Africentric model (sometimes referred to as the Afrocentric model). The Africentric model can be used as a lens through which to critically examine models of adult education theory and practice for their inclusiveness and adaptability to an audience beyond those of European descent. Therefore, the primary question guiding this analysis is "To what extent are the values and assumptions that the concepts of andragogy and self-directed learning espouse culturally relevant in today's field of adult education that values diversity and different ways of knowing and knowledge construction?"

The Africentric Perspective

The Africentric model has been described as a philosophical model based on traditional African philosophical assumptions (Asante, 1987, 1988; Baldwin and Hopkins, 1990, Schiele, 1994). A basic assumption of the Africentric conceptual framework is that African Americans have a distinct cultural orientation (Asante, 1987; Baldwin, 1981; Nobles, 1980; Schiele, 1994). In addition, it is assumed that despite the influence of the Euro-American culture, African Americans tend to operate within the influence of the African worldview (Baldwin, 1984; Nobles, 1980). Therefore, efforts to understand African American relationships and experiences must incorporate the values and principles of the African American worldview. As Bell, Bouie, and Baldwin (1990) note, "The African-American worldview is rooted in the historical, cultural, and philosophical tradition of African people. This worldview incorporates Black behaviors and psychological functioning from the perspective of a value system which prioritizes the affirmation of Black life" (p. 169).

According to Schiele (1994), "Afrocentricity is viewed as being distinct from and oppositional to Eurocentricity with a distinct set of cosmological, ontological, epistemological, and axiological attributes" (p. 152). Cosmologically, the Africentric model holds the view that all elements of the universe are interconnected (Nobles, 1980) and that humanity, nature, and the self are conceptualized as the same phenomenon. Ontologically, the Africentric model assumes that all elements of the universe are spiritual, and that they are created from a similar spiritual substance (Akbar, 1984:Nobles, 1980). The focus on spirituality supports the cosmological view of interdependency and assumes that for elements to be considered interdependent there must be a universal link and that link is the spirit of the creator (Akbar, 1984; Baldwin, 1981; Nobles, 1980). Epistemologically, the Africentric perspective places considerable emphasis on an affective way of obtaining and demonstrating knowledge (Akbar, 1984, Asante, 1988; Schiele, 1994). Constructing and acquiring knowledge through emotions or feelings are considered valid and critical from an Africentric perspective. Affect as a means of knowing does not discount the concept of rationality, but suggests that there are alternate ways of knowing that must be considered. The axiological dimension emphasizes the value of interpersonal relationships. The maintenance and enhancement of harmonious interpersonal relationship is considered the most important cultural value in the Africentric tradition (Schiele, 1994).

Building on the Africentric worldview, Patricia Hill Collins (1990) proposes an Africentric feminist epistemological framework for understanding and assessing knowledge claims among people of African descent, particularly Black women. Although Collins (1990) developed the framework from the perspective of Black women's standpoint, it is by no means exclusive to Black women.

Analysis of Andragogy and Self-Directed Learning: An Africentric Feminist Perspective

The Africentric feminist perspective is based on the following assumptions: (1) concrete experiences as a criterion for meaning and credibility, (2) the use of dialog in assessing knowledge claims, (3) the ethic of caring, and (4) the ethic of personal accountability (Collins, 1990).

Concrete Experience as a Criterion for Meaning and Credibility

This dimension highlights the importance of personal experience as central to the learning process and suggests two types of knowing—knowledge and wisdom (Collins, 1990). According to this concept, one acquires knowledge through wisdom, which is the ability to negotiate the forces in one's life through intuition. For the African American, it is knowing how to live and survive despite oppressive forces. It is through the validation of such wisdom that knowledge is acquired. One of the assumptions of this view is that anyone making a knowledge claim must have acquired first hand experience of the claim in order to be viewed as credible. This calls for the instructor/facilitator to disclose personal experiences relevant to topics under discussion. This practice highlights the humanness of the instructor and encourages marginalized students to move closer to the center and find their voice to articulate their own experiences, albeit different from those of the majority. Unless students with alternate worldviews can find their voices to articulate their constructed knowledge, only the experiences of the elite will form the bases for knowledge construction and validation, thus perpetuating the tradition of power domination in knowledge construction.

Andragogy and self-directed learning acknowledge the importance of the learner's experience in facilitating adult learning; however, they do not acknowledge the facilitator's experience as a valuable part of the pedagogical process. From the Africentric perspective, this is critical because as Collins notes, "For most African American women, those individuals who have lived through the experiences about which they claim to be experts are more believable and credible than those who have merely read or thought about such experiences" (p. 209).

The notion of experience, however, remains elusive in these learning constructs. African American experience in centered in a culture of race, class, and gender oppression, which is often managed through wisdom or intuitive knowledge. What is not clear is the value that these learning concepts place on subjective knowing. In a Eurocentric educational culture that values objective ways of knowing, the degree to which other ways of knowing are brought in from the margin to the center must be explored. The elitist nature of objective ways of knowing can suppress the learning and knowledge construction among those situated in the Africentric tradition.

Use of Dialog in Assessing Knowledge Claims

Dialog implies a talk between two subjects, not a speech of subject and object (hooks, 1989). Learning in communities and groups where dialog occurs is one of the hallmarks of the Africentric epistemological framework. This dimension emphasizes connection rather than separation in the construction and validation of knowledge. The importance of finding one's voice to articulate one's knowledge claim is supported through this epistemological dimension.

Andragogy and self-directed learning emphasize learning as an individualistic process with a primary goal of self-development. Caffarella and Merriam (1999) in their discussion of self-directed learning note,

". . . learning on one's own or self-directed learning has been the primary mode of learning through the ages . . ." While this may be so, I suggest that the tasks mastered or acquired from the learning project or activity do not remain solely with the individual learner; that the activity (accomplished or unaccomplished) is shared and discussed with other individuals and groups. Therefore, andragogy and self-directed learning do not address the social implications of the learning. For knowledge to be validated, it must be made public, and that is done in relationships with individuals or within a community. Although andragogy highlights the need for dialog between instructor and student and suggests the benefits of collaborative learning, it does not emphasize the relationship that develops among students. Therefore, these learning concepts minimize the importance of contexts, social relationships, and connections as important dimensions in the construction and validation of knowledge. For members of the African Diaspora who are oriented towards the Africentric tradition of collectivism, the individualistic nature of these learning concepts may become barriers to learning and community building.

The Ethic of Caring

An ethic of caring suggests that personal expressions, emotions, and empathy are central to the learning and the construction of knowledge. This dimension of the Africentric framework places great emphasis on individual uniqueness within an African-centered collective identity, the use of emotion and dialog in learning, and the capacity for empathy in understanding another's knowledge claim (Collins, 1990). Self-identity can only be articulated and validated in relationships and connections of mutual trust. Andragogy and self-directed learning perspectives highlight the importance of a trusting environment in facilitating adult learning. According to Knowles (1984), the responsibility of the facilitator is to "provide a caring, accepting, respecting, helping, social atmosphere" (p. 17). It is assumed that such an atmosphere will promote an ethic of care and encourage the articulation of one's self-defined standpoint. While this suggestion is highly regarded, the theory is simplistic in its ideology that participants, upon entering the classroom, will dispense their prior judgments, myths, and assumptions about other cultural groups to create this environment of trust and acceptance. It also assumes that we all come to the classroom with the same positional power (Johnson-Bailey & Cervero, 1997) and it fails to account for sociocultural differences that determine who gets heard and whose experiences get validated.

The Ethic of Personal Accountability

This dimension suggests that, not only must individuals develop their knowledge claims through dialog and present them for the validation by others, it also suggests that those making knowledge claims are expected to be held accountable for their claims. According to Kochman (1981), "Assessment of an individual's knowledge claims simultaneously evaluates an individual's character, values, and ethics. African Americans believe that all views expressed and actions taken are thought to derive from a central set of core values and beliefs" (Cited in Collins, 1990, p. 218). This suggests that those centered in the Africentric tradition evaluate not only the knowledge that is articulated, but also the person who is making the claim. This highlights the Africentric view of the personal and subjective nature of learning, which emphasizes that one cannot separate what is known from the one who claims to know.

Andragogy and self-directed learning theory do not factor in the assessment of knowledge claims and the credibility of the one making the claim. Although self-directed learning promotes assessment of one's learning, it does not emphasize the critical assessment of others' claims. Because African Americans have had their experiences and histories distorted and misrepresented, they remain suspicious of those who claim to be experts (Guy, 1996). Since andragogy and self-directed learning focus primarily on the learner, they fail to acknowledge the social consequences in the process of knowledge construction.

Implications for Adult Education Practice

Andragogy and self-directed learning have provided some foundational elements upon which to build and improve the practice of adult education. The following recommendations, therefore, can assist in creating a more inclusive environment that encourages the participation of all learners. It is important to note that I am not suggesting that we replace Eurocentric thought and action with Africentric thought and action. What I am suggesting is that we explore other worldviews, traditions, and practices to supplement the dominant Anglo-Western-European philosophy that has skewed or excluded the traditions and practices of other cultural groups.

Make learning culturally relevant

As Guy (1999) suggests, "Every aspect of adult life is shaped by culture, and education has served as a vehicle for defining the cultural values that people hold or that they view as central to being successful in their society" (p. 5). In an educational system that is built on the dominant Anglo-Western culture and tradition, it is reasonable to assume that the cultural values of those emanating from that tradition are hailed and validated while the values of other groups are made invisible or treated marginally. Visibility, voice, and power in the classroom have been recognized as evidence of success, whereas invisibility, silence, and marginality have been viewed as signifiers of failure. Adult educators, therefore, must develop strategies that will incorporate and validate various traditions and worldviews that represent the multicultural population whose learning they facilitate.

Create Learning Communities that Foster Relationship Building and Support

Just because a group of students are gathered in the classroom once a week, it does not mean that a learning community exists. A feeling of community indicates "a shared commitment and a common good that binds us" (hooks, 1994, p. 40). The teacher/student relationship is the most important consideration in building a learning community. According to the Africentric model, such a community emphasizes a relationship based on cooperation and harmony, and it is one where multiple voices are heard and where multiple experiences are shared. It is important that the adult educator assume a nonelitist posture in the classroom in order to set the foundation for the development of community. The role of the student would be that of a cooperative learner who is concerned with the collective survival of the class. As Schiele (1994) suggests, "To facilitate collective survival, efforts would be aimed at strengthening weaker students while providing continued support to students who are not as weak" (p. 158).

Encourage the Development of Affective as Well as Cognitive Intellect

Affective intellect requires that students experience knowledge subjectively. This affective way of knowing is minimized in the European tradition because learning and intelligence have been primarily associated with reasoning or objective knowledge. In the Africentric tradition, knowledge constructed from feelings is considered equally important as knowledge constructed from objective reasoning. "I think, and I feel; therefore, I know" is the chief value that shapes the learning process of its members. The adult educator can use strategies that would integrate the learners' lived experiences and encourage critical reflection, self-reflection, and reflection-in-action concerning what participants know and how they come to know.

Conclusion

It must be noted that the process of integrating other worldviews, traditions, and practices into our teaching and learning will not be an easy task for either students or teacher. Some students will cling to the conventional pedagogy because it gives them some sense of security. They may lack the experience of sharing the power in the classroom and of participating in collaborative learning environments. Students may retaliate at the suggestion of having to share power because sharing power means that they would have to be active participants. Being an active rather than a passive participant calls for more effort on the

part of students and encourages them to become collaborators in knowledge construction. To some, it may be easier and more comfortable to remain passive and absorb objective knowledge than to be an active participant in a collaborative process that is unfamiliar and sometimes intimidating. Despite the challenges, adult educators must explore other worldviews and incorporate and validate some of those traditions in teaching and learning in order to model a more inclusive community.
(*A list of references will be provided at the conference*)

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27 - 29, 2000.

ADULT LEARNERS' PERCEPTION OF THEIR LIFE DEVELOPMENT IN RELATION TO THEIR PERCEPTION TO THEIR CURRENT EXPERIENCE IN AN EDUCATIONAL PROGRAM

Aljawhara I Alsanat

Introduction

Research on adult education in Saudi Arabia investigated the conditions of effective adult learning in relation to prior and ongoing developmental experience. My study evolved from an examination of numerous models of theoretically appropriate adult development in terms of levels of achievement, maturity, and disposition that facilitate adult learning. Psychological, sociological, and educational theory of adult development processes and outcomes were related to theoretically appropriate structures, characteristics, and goals for adult learning programs, environments, and methodologies to provide the study rationale.

Attention to developmental experience in adult learning theory indicates a concomitant, interactive, and mutually supportive relationship between the two areas of investigation. Information derived from each discipline, moreover, has identified adult sense of autonomy, acceptance of responsibility, self-directedness in all life facets (importantly including learning), and ongoing need to comprehend and come to terms with the full narrative of their own personal developmental history, to constitute virtually a core of adult life and learning. By way of extension, given the critical positioning in theory of adult need for self-sufficiency, self-awareness, and adult learner self-perceptions, judgments and evaluations concerning their own developmental and learning experience have been, commented upon by most major writers on adult learning. Very limited empirical research, beyond merely the antecdotal, philosophical, and reflective have been carried out concerning interrelationships between adult development and adult learning experience (Merriam and Yang, 1996).

The study focused on interrelationships between adult development and learning experience, based on learner perceptions concerning themselves and their ongoing study. Participants in selected adult learning programs in Saudi Arabia were studied. Conceptualization of research was supported with literature review in four major areas. These were: (a) The relationship among individual developmental and educational experience; indications of achieved, appropriate levels of adult development; and later adult learning throughout all adult learning situations; (b) Elaboration of individual characteristics or models of appropriate adult individual development achievement, in terms of learning facilitation; (c) Elaboration of characteristics or models of appropriate adult learning programs and facilitation strategies commensurate with adult development perspectives; and (d) The theory and practice of adult learning facilitation in Saudi Arabia.

Research Questions

The research questions addressed in the study were: (a) The extent to which adult development, as delineated in theory and interpreted through adult learner perceptions concerning individual capacity and disposition, interrelated with adult learning program strategy and learning participation in a specific learning context in Saudi Arabia; (b) The general characteristics of adult learning participation in Saudi Arabia; (c) Possible, available insights provided, through research elaboration of adult learner perceptions concerning individual development and learning program characteristics, toward improving Saudi Arabian adult learning programs; and (d) The extent to which critical dimensions of adult learning theory, as developed primarily from western models, apply to a culturally different context of adult learning.

The study is important for substantiating and informing adult learning theory concerning adult development, building effective programs of adult learning, and critical relationship between these two.

The rather detailed, extensive, and specific correlations, identified and elaborated through the study, among adult learner self-perceptions, characteristics of appropriate or desirable adult developmental experience, and characteristics of adult learning programs in appropriately and effectively addressing developmental issues, provide pragmatic, empirically based demonstration and critique of widely held assumptions concerning adult learning theory, theory of adult development, and the relationship between the two. Results of the study may be especially useful for understanding Saudi Arabian adult learning programs in light of widely accepted theory and for assessing the extent to which such programs meet the learning and adult developmental needs of participants.

Methodology

Research methodology for the study included solicitation of support from the Institute of Public Administration in Saudi Arabia for selection of a representative sample of adult learners studying in formal programs in Saudi Arabia. Two survey instruments were developed for the study. Each was implemented with the same research sample but with a time interval between administrations. The first attempted to assess the nature, and quality, of adult learner self-perceived levels and characteristics of adult development in relation to learning. The second survey addressed adult learner perceptions of success, motivation, satisfaction, and so forth, within the context of present adult education involvement and experience. Analysis of survey results identified, first of all, areas of concern, interest, and informational gaps. Follow up interviews with randomly selected informants were conducted to provide clarification and additional information. Follow up observations of relevant learning context were carried out and information recorded. On a limited scale, research concerns and findings were reviewed with others involved with the program.

Review and interpretation of findings are incomplete at this time. Preliminary indications support adult learning theory concerning the importance of development facilitation interaction. But the relationship between the two components is not well understood and is generally neglected. The importance of development/facilitation interaction but that relationship is both misunderstood and neglected.

Interpretation of findings for the study encompasses six sections: (a) quantitative analysis and interpretation (of results of the two survey questionnaires); (b) explanation and rationale for qualitative interpretation as employed in the study (primarily in relation to interviews and observations); (c) analysis and interpretation of learner and instructor interviews; (d) analysis and interpretation of observations; (e) analysis and interpretation of administrator interviews; and (f) finally, summary integration or composite interpretation of all individual areas of findings. Each of these individual areas is briefly addressed at this point.

Analysis of quantitative findings derived from adult learner responses to the two survey instruments (the first concerning individual self-perceptions of personal developmental experience, the second concerning similar, individual, personal self-perceptions of current learning program experience) indicated that, overall, the group of Saudi Arabian adult learners perceived themselves as well prepared and rather highly motivated to successfully undertake serious adult-level study, to do so according to personal, rather independently-arrived-at agendas of achievement, and to assume high levels of individual responsibility for their own success in learning.

Findings

The questionnaire measured individual levels of agreement, according to a Likert Scale of 1 through 5, with statements derived from theory indicating perceptions of positive development related to learning disposition and capacity. For example, learners were asked to respond to the statement, "I feel comfortable learning on my own." Of the 83 respondents, 32 chose response level 5, strong agreement, for this statement; 43 chose response level 4, agreement. Four of the all 83 registered strong disagreement, and one disagreed. As with all interpretations made concerning respondent perceptions for the study, consideration of such perceptions, reflection upon theoretical constructs, concerning positive life developmental experience in relation to appropriate adult learning disposition and capacity, was elaborated or conditioned by the researcher's knowledge of relevant cultural, traditional, and social factors affecting Saudi Arabian adult learners. Thus, in feeling comfortable within the context of self-directed inquiry, as the indicated survey statement projects, learners tend not only to corroborate rather universal adult learning theory, built upon both psychological findings concerning adults and reflection upon successful adult learning facilitation experience. They also confirm the impact of Saudi cultural, social, traditional, and religious teachings on their lives, motivations, and self-perceptions. That is, respondents to the study, for this, and to varying degrees, for all developmental experience statements used in the questionnaire, manifested the call of Saudi culture to both female and male of whatever social level to take personal responsibility to learn avidly and without relenting.

The 83 respondents registered agreement to strong agreement for more than three-fourths of the 5,146 responses made to the 62 statements concerning positive developmental experience facilitative of adult learning potential and success. On the scale of 1 through 5, the mean level of agreement for all statements was 3.834.

For the second survey, concerning adult learner perception of current learning, the mean level of agreement for all respondents for all items was 3.172, closely approximating the questionnaire mid point response level of "no opinion." The composite standard deviation inclusive of all informants for all items, at 1.107, is fairly high, indicating that the neutral view or perception reflected in the mean is not a meaningful reflection of respondent thinking. A more detailed examination of the data reveals that disagreement, response, registered 1,533 times, was nearly as strong as agreement, at 1,854. strong agreement, at 605, was still much higher than strong disagreement, at 283. however, when neutral or no opinion response, at 1,325, is combined with levels disagreement, the result substantially surpasses combined agreement or identification with statements of positive perception concerning the experience of current learning programs. Learners do not perceive program quality, benefit, and potential as commensurate with their self-perceptions of their own rather high levels of appropriate adult development for increased learning potential. More pointedly: this group of Saudi adult learners largely perceive, in terms of relevant theory, the programs they experience as not responding to them appropriately for maximum benefit.

Interviews with respondents corroborated findings from the two surveys, but tended also to raise two areas of speculation in terms of possible conflict or discrepancy with the more quantitatively-oriented survey questionnaire analyses. Interviews provided survey corroboration in helping to further clarify the respondents as highly motivated, confident, and able adult learners who perceived their present, ongoing learning programs as restrictive and limited in implementation and scope, and as, overall, misleading and disappointing in terms of not fulfilling promised intentions and purposes. Discrepancy with survey findings arose primarily in terms of interview revelations believing previous respondent assertions of independence and assumption of full responsibility for accomplishment in learning. Interviews tended to reveal adult learners who retained high levels of dependency on program formalities and facilitators for both learning success and learner motivation. Cultural aspects of reverence for leaders and discouragement of women's self-assertion were interpreted as necessary considerations for insight and interpretation concerning discrepancy.

Class observations tended to substantiate the deeper situational complexity revealed in the interviews. Internal corroboration and interactive, mutual commentary from the two qualitative approaches, interview and observation, besides indicating conflict and discrepancy concerning learner views of themselves and their expectations of learning programs and contexts as well, additionally provided interesting confirmation concerning the rationale made in the study for utilization of qualitative analysis from a social constructionist perspective. That is, increasing meaningfulness of information through informant elaboration and demonstration with minimum research-imposed restriction.

As might well have been expected program facilitator and administrator interviews provided primarily a contradictory viewpoint to that of the primary informants. In the staff view, learners sought and believed themselves to need clear authority and direction, and declined invitation to self-directedness. To some extent, qualitative information from the learners themselves and from class observations appeared to lend at least a modicum of credibility to faculty / administrator views.

Analysis

Final analysis following Mezirow (1985; 1990; 1991) and Knox (1977; 1989; 1993) has indicated a need for learners and facilitators to initially and formally explore and discus values, needs, commitments, relevant experience, and areas of developmental gaps, in order to mutually construct satisfying learning. Administration should invoke and support this process.

Such a process not only addresses needs and concerns of adult learners, which otherwise, if not attended to within the formal learning context, critically limit learning and further dispositional development. But also, through building up, from the start, meaningful learner/facilitator and group-learning interaction, the process establishes a mode for learning--an authentic rational and purpose--that is encouraging, motivating, and highly rewarding to all participants--including the professional staff.

Aspects of misunderstanding and dissatisfaction on the parts of all learning participants, including the professional practitioners, in my study of Saudi Arabian adult learning, rather consistently point to the legitimacy of applying theoretical understandings, relating adult learning program practice and adult development, to create improvements and provide for enhanced development for all involved. None of this is a simple matter. Knox (1977; 1989; 1993) indicated a need for caution against a tendency among educational practitioners to oversimplify incorporation of adult development consideration within learning strategy and implementation. Practitioners operating characteristically within context of group learning, must still focus specific learning decision and design components in term of individual learners and in terms of their involvement within their own, larger, life contexts. Ideally, of course, addressing, patiently, painstakingly, and in depth, individual perception of development and attendant concerns should stimulate the necessary individualization of learning and should, as Mezirow (1982; 1990; 1991) indicated, encourage learners to engage with learning as not only a developmental, but also as a truly transformational process of individuation and identity formation.

Conclusions

Practitioners should develop and refine their own understandings concerning characteristic stages of human growth, not only throughout the adult period, but also within earlier developmental processes, stages, and levels of achievement necessary for full adult functioning. Practitioners should increase awareness and their own levels of expertise in addressing how learning engagement can assist in rectifying gaps or misdirection in previous development experience--deficiencies detrimental to learning and the larger spectrum of life adjustment. Learning needs of individuals are largely governed by the characteristics of learners specific to identified stages of growth (Knox, 1977; 1989; 1993). Essential learning program strategy and facilitator implementation should strive toward allowing a holistic process interweaving learning and developmental adjustment to proceed, from the learners themselves, in a holistic fashion. Among adult learners, such an interactive, synergistic process is essentially only realized as focus of learning processes is maintained on encouraging individual initiative and fostering a sense of individual responsibility amongst learners, for their own educational process, and for their lives.

Virtually all adult learning theory incorporated into my study of adult education in Saudi Arabia indicates the importance of avoiding facilitation practices, from the point of program planning through classroom interaction and individual evaluation, which foster dependency upon authority figures and abstracted systems of authority within learner thought and disposition. Nevertheless, this same body of learning theory emphasizes the need for and carefully delineates strategies found to be productive of learning practitioner guidance and intervention which not only allow for but require learners to seek learning transformations through discovering, reflecting upon sharing, and reconsidering individual values, purpose, and the meaning of their experience. Improvement recommendations in the Saudi context follow from this perspective.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000..

THE STORIES WE SHOULD TELL: STRENGTHENING THE EPISTOMOLOGY OF ADULT EDUCATION

Ann Austin

Abstract

As researchers, we have "stories" to tell about our research journeys. We may not include them in our formal research report, but we continually bounce them around in our minds as we conduct our studies. Pieces of our research experience nag at us and we are at times consumed by the quest for meaning, looking up and down and in and out to find a place to neatly hang a piece of our study that doesn't seem to have a place to hang. This paper questions what really happens behind the dark curtains and in the wee hours of the night when qualitative researchers spin their data and emerge into the sunlight with "findings". It challenges researchers in adult education to embrace their own meta-cognition; to unveil the intricate deliberations in which they engage during the intimate process of analysis and to chronicle these processes in the interest of developing defined approaches to studying the art and practice of adult education.

Introduction

Almost ten years ago, I had the opportunity to hear Jane Goodall speak about her experiences in the Tanzanian jungle living among the chimpanzees. Her appearance was part of a lecture series that was marketed as an evening of "cultural" entertainment. She stood alone before the audience, on a very large, bare stage where the local professional symphony performs. She told fascinating and intimate stories of her life among a colony of chimpanzees, with whom she worked and lived for over 20 years deep within the African jungle. Her adventures were filled with details that captured the imagination and curiosity of her riveted audience. She posited herself as both researcher and member of the chimpanzee colony as she danced back and forth between animated, energized stories and pensive, scientific reflection. She brought meaning to her work and brought the audience to understand the purpose of her work - a research story at its very best.

As I left the lecture hall and collected my souvenir poster, the thought that perhaps I should read something written by this famous primatologist passed my mind. It also occurred to me that I had never felt compelled to read Goodall's work before, but had immediately jumped at the opportunity to hear her speak. So why was an evening of storytelling appealing when I had never really been much interested in chimpanzees before? I concluded that her "stories", the journey of her work, was the source of my interest and that there was something very important about "hearing" her mind and listening to her words as she chronicled the epistemological journey of her life's work.

As adult education researchers, we too have "stories" about our research journeys. We may not write them into our formal research report, but we continually bounce them around in our minds as we conduct our studies. We share them with our colleagues and cohorts and turn to the professional literature for guidance with the hopes of finding a defining element that nicely congeals fragments into something that has meaningful application to our study. At professional meetings and conferences we seek specific people on whom we rely for conversation to help bring clarity and definition to our questions. And then we write field notes that become neatly packaged storage places for the chronicles of our informal deliberations. At best our notes are referenced as we write our research reports, but usually they remain tucked away in our file cabinets and hidden within the interpretive framework of our study.

Idealism Meets Reality

When faced with the realities of designing and conducting research, most researchers would agree that what is written about methodology is idealistic compared to how a study is actually conducted. This is especially true in the case of qualitative studies. The body of work that defines the qualitative paradigm is vague and confusing against the backdrop of traditional, accepted positivistic methods that drive most research activities. While it is generally accepted that the qualitative paradigm is in a constant process of formation, it is, by its very nature, inherently problematic and void of detail. Researchers, who ask questions that are best served by the naturalistic process of inquiry, find themselves frustrated by the variations, contradictions and issues of rigor that plague qualitative research. When asked to explain or defend their work, qualitative researchers struggle as the language of qualitative research is not always clearly defined.

The progression of learning and exposure to research methods, heavily influenced by positivistic approaches, often creates a lens that practitioners and researchers use to filter information and thoughts when designing research or solving problems. Since for "most of us, the assumptions of quantitative research have been presented and learned as 'science' through at least a dozen years of school and university education" (Locke, Spiraduso and Silverman, 1987, p. 89), rethinking our methods for inquiry presents a challenge.

Beyond the internal struggle to seek and accept alternate views for problem solving, strong positivistic traditions present barriers in most practice fields and remain a heated debate within the academic community. Within the university, interdepartmental chasms along the research continuum are common and the tradition of the qualitatively structured dissertation is the typical template. As Meloy (1994) emphasized, students employing qualitative methods for dissertation study find themselves attempting to organize, report, and write their dissertations using the prescribed quantitative-influenced template required by academic units. Further, qualitative studies are subject to scrutiny and misdirected criticism as methods are comparatively regarded as loosely defined and less rigorous than quantitative studies. Researchers and students who consider qualitative approaches more appropriate for their research questions "continue to conform to (positivistic) norms, but without firm belief in them" (Breda and Feinberg, 1992, p.5). Thus, the dialogue and discussion that is necessary to refine qualitative research rarely occurs as issues of recognition, rigor and credibility remain in the forefront.

The struggle to establish the trustworthiness of qualitative approaches is often plagued by confusion and divisiveness, impeding necessary dialogue and progress towards the development of sound qualitative methodologies. Conflicts between structure and standards are at the core of the debate calling for definitions of rigor that are germane to qualitative methods. The resistance to positivistic influence can create an overly casual approach by adult education researchers as they design qualitative studies. This results in a dynamic where "new methods of qualitative research are created during or after the completion of the study" (George, 1991, p. 238) with little descriptive detail, recording or reporting of the research decisions and methods that were used along the way. Researchers claim emergence as a research method or goal and provide little information to shed light on how they conducted the study. Without clear explication of methodological details of previous studies to offer guidance, subsequent researchers have very little from which to draw from when exploring research design options. While the emergent nature of qualitative inquiry is necessary, inherent problems arise as "the next researcher who wishes to duplicate or to incorporate the new methodology in his study" struggles to "capture all the nuances of the new method" (George, 1991, p. 238).

The questions surrounding research methods that guide and inform qualitative inquiry are complicated and vast. As the usefulness of capturing the human side of a phenomenon or problem is an ever-important element of any inquiry, researchers struggle to find reliable methods to collect and report qualitative data that withstands traditional scrutiny. Research is conducted under the broad umbrella of "qualitative methods", but methodological specifics are often vague. Qualitative studies in adult education are presented and reported, but clear explanations of the methodological decisions made throughout the course of the research are often not made explicit. The urgency of entering the dialogue is at hand, but clear directives and detailed accounts of previous research is lacking, further complicating fresh research efforts.

A Call to Action

Adult education as a discipline has struggled to find a respected footing within the academic community. Thorough accounts as to how one actually does a study are necessary to advance the theory, beliefs and assumptions of adult learning. The assumption that qualitative methods borrowed from other humanistic disciplines can be directly applied to adult education may be naïve, and failure to critically exam, question or report details only serves to compound the issues of rigor facing adult education researchers. The result is a continued struggle of adult education to fit within the broader community of educators and researchers as the trustworthiness of qualitative adult education research remains questionable (Merriam, 1995, p. 51).

Adult education researchers tend to focus their research around the design and implementation of meaningful practice. As adult education is steeped in a humanistic tradition and "effects the lives of real people" (Merriam, 1995, p. 51), qualitative methodologies are often an appropriate choice. But, research methodologies readily borrowed from other disciplines without critical examination to determine an appropriate fit to the research question or setting can be problematic. The purposes, assumptions and methods of qualitative research applied to adult education research seem to be applied without any concern or discussion about crossover application to the context. The "trustworthiness" of borrowed methods is questioned as adult education researchers fail to provide detailed and thorough reporting of methodological decisions and details (Merriam, 1998, p. 199-200).

In her discussions of validity and reliability in the 1995 article "What can you tell from an N of one", Merriam draws on the thoughts of W.A. Firestone:

While 'the quantitative study must convince the reader that procedures have been followed faithfully because very little concrete description of what anyone does is provided, 'qualitative research persuades through its 'classical strengths' of 'concrete depiction of detail, portrayal of process in an active mode, and attention to the perspective of those studies. (Firestone, 1987 as quoted in Merriam, 1985, p. 51).

This is a seemingly cogent argument for developing trustworthiness within qualitative inquiry, but the argument breaks down if qualitative researchers fail to provide clear descriptions and details of their work, leaving others with few suggestions or guidance for developing their own qualitative designs.

Researchers in all fields of social science are called to develop working canons and procedures to judge good research and continue to experiment, document and share methodological advances among others engaging in similar inquiries (e.g., Corbin & Strauss, 1990; Miles & Huberman, 1984). As research in a field provides a base for the development of theoretical foundations, detailed research reports are needed. Clear research reports that include the decisions and methods used during a study are beneficial to other researchers and contribute to the development of discipline-specific methodologies for research. The commitment of researchers and practitioners to engage in dialogue, sharing the central components about their research experiences, is necessary to determine qualitative methods that are suitable.

Method Meets Practice

Adult education is a humanistic, practice based enterprise that is typified by the dynamics of collaboration, self-discovery and human transformation. This is evident in the number of practice based research reports that are produced and published from the field. Back in 1986, Sean Courtney wrote that adult education lacks a strong commitment or a "critical mass of researchers engaged on the same set of questions" (Courtney, 1986, p. 162). Practitioners analyze and observe the phenomenon of learning and possess the desire to build and strengthen their practice, but tend to focus their research around the design of meaningful practice strategies. Our research tends to be about "the realm of people, their problems, and proclivities", but is not traditionally focused on the "questions and procedures that are critical to building a theoretical base for the science of practice" (Courtney, 1986, p. 162). Adult educators use research to guide their practice, but the number of researchers who are writing about research methodologies suited to the field are few.

This leaves the next generation of researchers with little information to guide inquiries that help to advance the theory of our practice of adult education. Problems arise for "the next researcher who wishes to duplicate or to incorporate the new methodology in (a) study as it is virtually impossible to capture all of the nuances that occur within a qualitative study (George, 1991, p. 238). Without the methodological details of previous studies to provide guidance, subsequent researchers have very little from which to draw. Thus, the canon of plausible qualitative approaches for adult education remains small and vague and a strong base upon which to build an epistemology of Adult Education never really comes together.

The challenge for adult education researchers

The process of "research to practice" implies a relationship of reciprocity. Practice fuels research and research explores practice. The dynamic of mutuality becomes a catalyst for the development of theory and the formation of epistemology. Researchers and practitioners of adult education should be committed to this dynamic of reciprocity, and evidence should be explicit in our research practices and reporting. Practice that is purposely questioned and examined to strengthen the theoretical base of adult education and its position within in the broader context of education is necessary for the sustainability and evolution of adult education.

In all fields of practice, it is the responsibility of academicians and practitioners to develop methods for conducting and judging and to share their experiences with colleagues engaging in similar inquiries (e.g., Corbin & Strauss, 1990; Miles & Huberman, 1984). In adult education, the time is ripe for researchers and practitioners to engage in critical and ongoing dialogue around the central components and assumptions of qualitative research methodologies. The strong commitment of adult education to improving practice, the natural fit of the research setting, and the lack of a well-developed theoretical base unique to adult education, all offer potential for further growth and rigor in the design and use of qualitative methods. As argued by Courtney (1986), it is the responsibility of adult education practitioners, academicians and researchers to train and encourage others to pursue answers through research, and to inform and report to the academic and practice community research findings and activities that support the development of methodologies suited to the field.

Conclusion

To strengthen the foundation and theory of adult education an [illegible]stablish methods and practices within the broader spectrum of learning theory, adult education researchers must begin to talk about and write about the details of their research journey. A commitment to chronicle the specific details of qualitative inquiry is necessary to create a map for future research efforts. By capturing the intricacies that occur throughout the research process, and including these details in our research reports and discussions, we can begin to clarify and define methods used during our research. Creating a collective voice, representing the thoughts and decisions that are made during the research process will provide valuable information for the development of qualitative methods suited to the adult learning context. It is then through detailed, informative research dialogue that we can begin to develop a core research agenda that reflects the central concerns of Adult Education theory and practice.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27 - 29, 2000.

POWER EQUITY FOR THE UNDERREPRESENTED: BRINGING THE PEOPLE TO THE TABLE

Mary Jo Aman and Paulette Bangura

Abstract

Historically, the "people have been brought to the table" in order to advance other peoples' agendas (i.e. publishing, research, job security, etc.). Most researchers are from another culture and another socio-economic background, whose driving force is publishing the results. Their research has little, if any, direct impact upon the lives of their "subjects". In this respect, we observe the practice of anthropological studies of so-called "primitive peoples and their cultures."

The objective of our project as described in this paper is to train and prepare community residents to put faces on their research; to identify and research issues affecting them, their families, and their communities. The outcomes of this pioneering approach are: 1) an erosion of the practice of marginalization and exploitation by having the researched become the researchers; and 2) a body of research that is succinct and powerful, minus the verbiage, without the middleman, created by a cadre of permanent change agents who will continue to advocate for change. Nothing is lost in the translation.

The Pedagogy of Bringing the People to the Table

Historically, the "people have been brought to the table" in order to advance other peoples' agendas (i.e. publishing, research, job security, etc.). Most researchers are from another culture and another socio-economic background, whose driving force is a publication of "case studies," replete with statistics, anecdotal information, and a photograph or two. This kind of research has little, if any impact upon the lives of the people being studied. In this respect we can see a continuation of the practice of anthropological studies of so-called "primitive peoples and their cultures."

In the meantime, the researcher has turned his, or her, attention to another publishable study around another group of people, while the problems studied and published regarding the earlier community remain real and unresolved. Residents have labeled these people "poverty pimps" and "ghetto gods."

There is a tacit "culture of power" intrinsic in research. This power stems from the control of the researcher over the research topics, linguistic format, communicative strategies, findings and published information, as well as the presentation of self. Perhaps the most ignominious example of the "culture of power" is the power of reporting research findings in scholarly venues, replete with idiosyncratic vocabulary and; thereby making it inaccessible to the people being studied, while at the same time affording the research community an artificial supremacy over their "subjects."

Our raison d'être is to train and prepare community residents to put faces on their research; to identify and document those issues most important to them, their families and their communities. It is the people who are documenting their lives' journeys. These are their experiences; we merely provide the roads upon which they journey - the utensils they need to express their experiences through prose, poetry, or dramatic interpretation. The outcomes of this pioneering approach are: 1) an erosion of the practice of marginalization and exploitation because the researched have become the researchers; and 2) a body of research that is succinct and powerful, minus the verbiage, without the middleman, created by a cadre of permanent change agents who will continue to advocate for change. Nothing is lost in the translation.

We have created a course designed to level the policy-making playing field for those residents who, up until now, have not had a role in shaping policy legislation, have not had a place at the table, and if they had, it was not of equal significance.

The models used in teaching the course have given constructive focus to grass roots issues and created an environment where the residents can research and document their own experiences. We piloted two separate teaching models – one for each of the two classes we taught.

The Whole is Greater than the Sum of its Parts—The Community Collective Model

The first model is the Community Collective Process of Learning and Action model. This model was developed on three principles: Equality and respect for human dignity, the sharing of resources which are produced by group effort, and last, work by everyone and exploitation by none.

The objective of this Community Collective model is to provide greater commitment through responsible action. It is also the intent of this model to collectively achieve stated goals, while at all times defending the absolute integrity of indigenous thought and protecting the intellectual property rights of all participants.

In this Collective process, each member of the group is responsible for specific work and is held to the charge of seeing this work through to success. The Collective (as the group is known) is the standard bearer of the work produced and is also responsible for supporting the completion of the overall project. Individual success and advancement is created out of collective work and responsibility.

Each participant is held accountable for providing pertinent information and resources to accomplish the goals of the Collective. The Collective, in turn, is responsible for supporting each individual's success, as well as providing one final product that has been jointly created.

The Collective will also create various venues for the voices of its participants, such as "poetic justice" poetry forums, journal articles, lectures, and other publications. Each person in the Collective acquires skills that will enable her/him to attain and assert leadership qualities. Each person is learning to access information through the local library, the Internet, community media, and informal underground networks. This information and these resources are effective tools that enable the Collective to impact and/or develop policy legislation and policy proposals that can be forwarded to state and national political representatives.

One of the participants in our classes, whom we shall call Delores, is in the process of organizing a literacy and soft skills program for women living in a local correctional institution. She has approached several people in the community who have similar interests, but all have different approaches to accomplishing the same goal.

Delores has assembled these various residents, each one having ties to several community stakeholder groups into a Community Collective. The Collective is comprised of a politician, vendor, therapist, corrections personnel and administration, and representatives of the business community, cultural community, and academe. She facilitates the meetings, using a consensus-building process, known as Covised, that encompasses each individual's skills and strategies.

[Dr. Anthony Mensah, in order to bring together 26 diverse tribes representing different tribal cultures and languages to work collectively around education and community development issues, conceived the Covised process in Elimina, Ghana. This very successful model encourages group collective leadership, consensus building, and action (i.e. a concrete work plan).]

Delores and her Collective have produced a multi-faceted strategic plan that represents the stratagem of each stakeholder group who, as part of the Collective, can provide a more powerful political platform from which their literacy project can be put forward.

There are many hurdles that Dolores is in the process of overcoming, not the least of which is a grant proposal that she is writing to fund this pilot.

We will call another participant in our class Benita. Benita is one of three in the Collective in the class. Their project is centered on having qualified school counselors who can effectively deal with the hard issues faced every day by students. They want to see a sufficient number of counselors in each school who can work with students in a proactive mode, not a reactive mode. They want schools to hire counselors who want to prevent "Columbine" (Colorado), "Paducah" (Kentucky) and other tragedies that befall children in their communities. Many of these tragedies are just as deadly and horrific as those shootings, but are marginalized as "black on black" crimes.

The three participants in this Collective felt that, had they received counseling from qualified counselors who cared about them and their issues when they were students, their lives would have been much different. To this Collective, this is an extremely important issue that has been

submerged in the waters of school budget deficits for far too long. They know that they must be the crew that throws out the life preserver to these students.

Each of the three participants collected data from each of three groups: students, teachers, and parents. The other two members of the Collective were quite vocal, assertive, and self-confident in their approach to their research. Benita, on the other hand, lacked these psychological supports; she was shy, quiet and unsure as to how she would manage to approach students in order to gather the data she needed for her part of the project.

Her Collective assisted her in collecting data; other participants in the class practiced the interview process with her; and bolstered her morale, constantly insisting that she could do this. The Collective empowered Benita with self-confidence; it provided healing and self-realization to a person who had been beaten down by the system. It reversed all the oppressed behaviors that she brought to the group.

Learning Circle Model

The second teaching model is the Learning Circle model. The purpose of this model is not so much to build collective thought as it is to provide individual participants with one another's shared experiences and indigenous knowledge, so that each can approach his or her issue, using an individual strategy.

At the core of the Learning Circle is knowledge, information experience and. support from which each participant acquires what is needed in order to achieve his/her strategic goals or objectives. The participants become a strategic planning group that comes together to share information, experiences, and take away those best practices which can be folded into each person's individual project.

The issues, strategies, research, and solutions will vary, depending upon each individual's focus. As each participant takes from the core and sets out upon her/his own journey of discovery, this touches off a ripple effect, with each person touching, or affecting another person, and that person affecting yet another, and so on, resulting in an "Each One Teach One" model. It is the goal of the Learning Circle to build individual capacity through a network of resources - group, neighborhood, and the larger global community. It is this goal that differentiates the Learning Circle model from the Community Collective model.

The Learning Circle provides both the incentive and opportunity for others to engage in community-based research that focuses upon data collection, applying various forms of research tools, such as the Internet, libraries, community resources, community media, interviews, and indigenous mobilization networks.

Three participants from our Learning Circle class, whom we will call Oliver, Lois and Rebecca, are classic examples of this model. All three are conducting independent surveys, using three totally different groups of respondents. Oliver uses his skills in developing the questions that would elicit a variety of quantitative responses essential to research. He shared this experience and knowledge with Lois and Rebecca. Rebecca has the knowledge of community resources available for them to conduct their research; Lois knew how to construct the questionnaires and tabulate the data.

Although their topics differ ("Reparations for Africans throughout the Diaspora," "Grandparents as Caregivers," and "The Psychological Effects Upon Black Male Youth Incarcerated as Black Male Adults"), each has shared their indigenous experiences and knowledge, and, using this core of information, produced surveys that they could use with their individual groups. They also share information resources, such as web sites, library resources, community contacts that can be useful to the others.

Measurements of a Successful Community Research Project

The success of this project will be in the ability of the grass roots people to relate their own experiences, through research and documentation. From this documentation, they will be able to "come to the table" with solutions and policy legislation that will further their own issues. This is work in progress. We encourage you to stay in touch, because these new voices and their work will be arriving soon at your intellectual venues.

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MIDWEST ADULT EDUCATION RESEARCH METHODOLOGIES: A SEVENTEEN YEAR SURVEY

Andrew J. Barrett II and Ahmed Khaled Ahmed

ABSTRACT: Trends in research methodology selection for seventeen years (1983-1999) of the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education (Midwest R2P Conference) are presented and analyzed. The articles were classified into four general categories: Quantitative, Qualitative, Both, and Neither. The findings have been analyzed to identify trends using simple linear regression.

INTRODUCTION: We decided a methodology review of the Midwest R2P Conference Proceedings for the last seventeen years would provide a valuable insight of the trends in published articles in our discipline. In addition, there has been a routine and consistent debate over research methodologies that should be applied to Adult Education research questions. An insight into the effect of this debate on the literature as evidenced by those articles would assist researchers contemplating projects for potential publication.

RESEARCH QUESTION: What are the trends in research methodology selection over the last seventeen years as evidenced by articles accepted by the Midwest R2P Conference? What committee selection rationales can be identified in this review?

THE IMPORTANCE OF THE RESEARCH: Since the Adult Education discipline continues to be an emerging field of interest, research is a critical component for its development. The methods that are used to conduct this research should be designed to respond to the needs of the field to better understand human behavior. The dichotomy of Quantitative versus Qualitative research has caused extensive debate in Education and other disciplines involved in the understanding of human behavior (Merriam & Simpson, 1988). In what ways does the effect of this debate appear 1) in the decision of the researchers' methodology selection and 2) in the acceptance of papers at conferences such as the Midwest R2P Conference? Since research results must be held out to public scrutiny for academic criticism, selection criteria based on the methodology used in research articles will have significant bearing on the type of research conducted in the field of Adult Education. A researcher would be reluctant to engage in research that would have little likelihood of publication because the methodology used was a deterrent for selection all other factors being equal.

METHODOLOGY: We collected and analyzed data on the research methods used by presenters at Midwest R2P Conferences from 1983 to 1999. The proceedings of the first conference held in 1982 were not retrieved for this paper. Each of us reviewed and noted the types of research methodologies used in each article published in the conference proceedings. We cross checked and verified each other for accurate reporting. The authors most frequently declared the method they intended to use. When that statement was not present, a complete reading of the text was used to make a judgment. The articles were classified into four general categories: Quantitative, Qualitative, Both, and Neither. The findings have been analyzed to identify trends using simple linear regression. The meanings of the research process and the relevance of the findings are explored from our point of view in the context of our intellectual and career development.

ANDY'S STORY: I have been engaged as a full time student and graduate assistant in the pursuit of a doctorate in Adult and Community Education for almost two years. My prior employment had been in hospital and health executive administration with some limited exposure to adjunct teaching in a MBA program focused on mid-career students. My undergraduate education was in economics with a liberal arts curriculum. I received a graduate degree in hospital and health administration twenty-five years ago from a program that had a series of very strong quantitative core courses. I wrote my thesis on the application of quantitative techniques in administrative decision making. I felt well prepared to begin my exploration of Adult Education. Two of my current professors have been particularly significant in the evolution of my thoughts on approaches to understanding reality through research. Both senior faculty members are accomplished teachers whom I have had for multiple courses. They are almost polar opposites in their use and teaching of research methods. One is superb in the application and interpretation of statistical methods and instructs a marvelous sequence of seven courses that build on each other to arrive at a profound understanding of how to use quantitative approaches in understanding human behavior. The other equally excellent teacher uses the qualitative paradigm in every course he facilitates. Both feel strongly that their approach is the best but that there may be reasons to use other research methods. Any research must be done well and carefully. There is a great deal of research published that is seriously flawed.

AHMED'S STORY: I am currently writing my dissertation and hope to graduate in December with a doctorate in Adult and Community Education from Ball State University. The selected methodology for my research is a qualitative case study approach used to look at the relationship between teaching and research. I was born and received my early education in Egypt. I received an undergraduate degree in English Literature and Education and completed graduate work in Teaching English as a Foreign Language (TEFL). I first came to the United States in 1983 and earned a Master Degree in Linguistics from Ball State. I returned in 1993 and finished a Master of Art in Secondary Education and began my doctoral program. My practice for 13 years has been mainly concentrated in teaching English as a second language in Kuwait and Egypt as well as undergraduate courses in secondary education at Ball State. I have been trained as a quantitative researcher until I started my doctoral degree and came under the influence of Dr. James McElhinney. It was an epiphany. I have used the qualitative approach in program and personnel evaluation, research, and staff development. I have been involved in a school evaluation project using predominantly qualitative methods as part of my assistantship for the last three years. Despite my training and use of both quantitative and qualitative research, I have developed into a proponent of the qualitative paradigm.

LITERATURE SUMMARY: In our review of the proceedings of the Midwest R2P Conferences, we identified similar review studies conducted by other scholars. McElhinney (1985) conducted an analysis of 65 research articles appearing in volumes 30 through 34 of the Adult Education Quarterly. He identified 26 studies (40%) as naturalistic, 32 (49%) as quantitative and 7 (11%) as not strictly one or the other. Fisher and Martin (1987) conducted a research review of the contribution to the knowledge of successful practices in adult literacy education made by empirical research published in the three adult education journals: 1) Adult Education Quarterly, 2) Adult Literacy and Basic Education, and 3) Life-long Learning. Austin conducted a study to identify the how researchers utilize quantitative or qualitative professional literature in their research. She reported that "scholars and practitioners in social sciences and education have witnessed a dramatic increase over the past decade in the use of qualitative methodologies for conducting research" (Austin, 1998, p. 13). She cited Lifendahl (1995) as reporting an increase in the use of qualitative methodologies in his review of doctoral dissertations and the concurrent decline of the use of quantitative methodologies.

Austin judged that the "phenomena can be partially attributed to the natural fit of qualitative methods to the human practice settings of adult education" (1998, p. 13). However, Cizek claims that " it seems that qualitative research has become inextricably linked with sociopolitical causes: feminist pedagogy, multiculturalism, ecosensitivity, human rights, lab-animal welfare, gay/lesbian advocacy, socialist politics, organic gardening, liberation theology, low-cholesterol high fiber crunchy granola diets, and so on" (1995 p. 27). Cizek asserts in a very mocking way that the interest of conducting qualitative research can be attributed to caring about human issues. In our opinion, if research does not serve a human purpose, it is a waste of time. Cizek is a quantitative researcher all the way and represents the worst of advocacy for a single methodology.

Merriam and Simpson define research as "a systematic process by which we know more about something than we did before engaging in the process" (1995, p. 2). Research can also be defined as "the formal, systematic application of scholarship, disciplined inquiry, and most often the scientific method to the study of problems" (Fraenkel & Wallen, 1996, p. 588). McElhinney states that "research in human behavior is a systematic way of asking intelligent questions about important components of human behavior that yields dependable responses" (1999, p. 1). A qualitative definition of research is that "research in which the investigator attempts to study naturally occurring phenomena in all their complexity" (Fraenkel & Wallen, 1996, p. 587). According to Merriam, "Qualitative research has most often been presented in contrast to the 'traditional' or 'scientific' paradigm, which depends upon a very different view of the world. Traditional [Quantitative] research is based on the assumption that there is a single, objective reality - the world out there -that we can observe, know, measure... In contrast, qualitative research assumes that there are multiple realities - that the world is not an objective thing out there but a function of personal interaction and perception. It is highly subjective phenomenon in need of interpreting rather than measuring" (1988, p. 17).

The debate between quantitative and qualitative research methodologies has and will continue to occupy pages of journals and chapters in books. Practicing researchers have concluded that both methodologies are helpful and we should not use a method of research just because it is popular. The method of inquiry should be selected with the question(s), and the context of the research, the intended audience, and the ability of the researcher assisting in the determination of the most appropriate research methodology (Johanek, 1998). We would suggest that there is a spectrum of research questions that would respond to a corresponding array of research methodologies including areas where a combination of methodologies would yield the most appropriate response to the question. This would combine the power of both quantitative and qualitative methods in a search for the most accurate and meaningful answer.

Johanek developed a contextualist research paradigm for Rhetoric and Composition that includes an approach stressing that the research method should correspond to the context of the research. She emphasizes "the audience, the researcher and the evidence in a matrix with the research question, purpose, methods, and publication issues as the targets for each of the rhetorical issues" (1998, p.113). Each cell has a set of questions for the researcher to answer in the order in which the questions arise and not in the predetermined order. The context of the research steers the methodology that is most likely to produce the most meaningful answers to the fundamental research question.

Despite the struggles that exist in choosing and employing a particular research strategy, adult education is well served by qualitative inquiry (Austin, 1998, p. 13). However, the selection process should be open to research approaches that are appropriate to the question under study regardless of the methodology used to study the phenomenon.

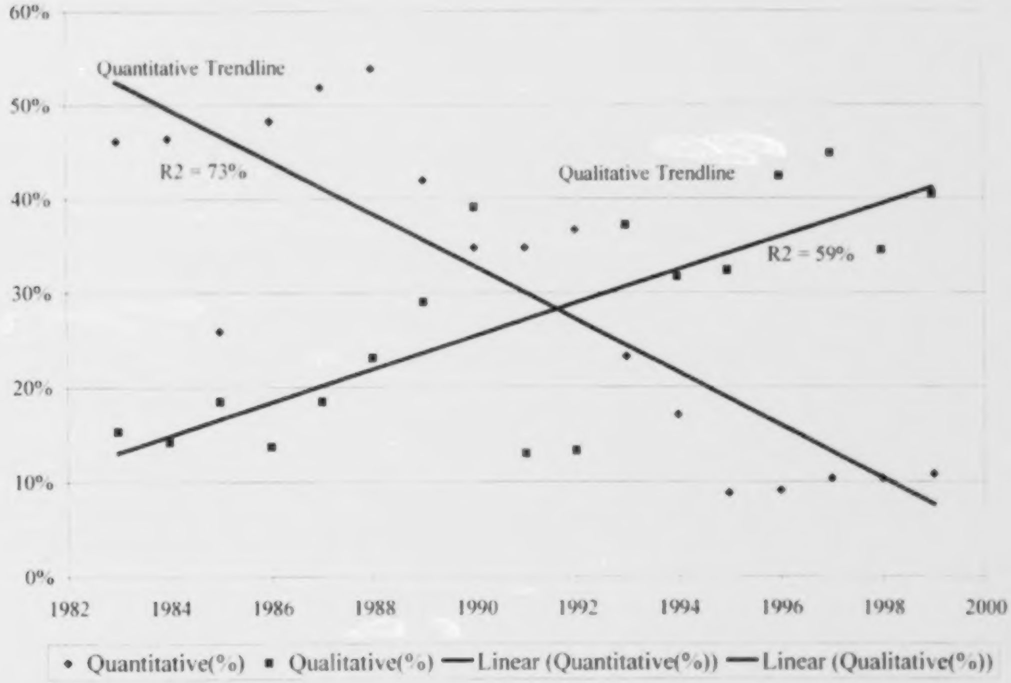
SUMMARY OF FINDINGS: Trends in the research methodologies used in articles selected for the Midwest R2P Conference emerged from the data analysis. The data in Table 1 depict a dramatic decrease in the annual number and percentage of Quantitative studies beginning in the early 1990's and accelerating in the mid-1990's with only three Quantitative articles each in 1995 through 1998. The average number for the 17 years studied was 8.6 articles. Likewise, the percentage of Quantitative research articles dropped. The total number of articles published was generally increasing. The effect on percentage is more noticeable with a decrease to approximately 10% of total articles from a high of 53.8% (1988) and an average of 28.5% as displayed in Table 1.

Table 1

Methodologies Used in Proceedings of the Midwest Research-to-Practice Conferences in Selected Years

Year	Quantitative	Qualitative	Both	Other	Total	Quantitative(%)	Qualitative(%)	Both (%)	Neither(%)
1983	12	4	2	8	26	46.2%	15.4%	7.7%	30.8%
1984	13	4	0	11	28	46.4%	14.3%	0.0%	39.3%
1985	7	5	1	14	27	25.9%	18.5%	3.7%	51.9%
1986	14	4	1	10	29	48.3%	13.8%	3.4%	34.5%
1987	14	5	1	7	27	51.9%	18.5%	3.7%	25.9%
1988	14	6	1	5	26	53.8%	23.1%	3.8%	19.2%
1989	13	9	2	7	31	41.9%	29.0%	6.5%	22.6%
1990	8	9	1	5	23	34.8%	39.1%	4.3%	21.7%
1991	8	3	0	12	23	34.8%	13.0%	0.0%	52.2%
1992	11	4	3	12	30	36.7%	13.3%	10.0%	40.0%
1993	10	16	6	11	43	23.3%	37.2%	14.0%	25.6%
1994	7	13	1	20	41	17.1%	31.7%	2.4%	48.8%
1995	3	11	3	17	34	8.8%	32.4%	8.8%	50.0%
1996	3	14	0	16	33	9.1%	42.4%	0.0%	48.5%
1997	3	13	1	12	29	10.3%	44.8%	3.4%	41.4%
1998	3	10	4	12	29	10.3%	34.5%	13.8%	41.4%
1999	4	15	3	15	37	10.8%	40.5%	8.1%	40.5%
Average	8.6	8.5	1.8	11.4	30.4	28.5%	27%	6%	37%

Figure 1. Percent of Quantitative and Qualitative articles in the Midwest Research-to-Practice Conference Proceedings (1983-1999) and linear regression trend lines.



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At the same time the number of Qualitative articles selected for publication increased in both the raw number and percentage of total articles with highs in 1993 (16 articles) and 1997 (44.8%). The percentage distributions over the seventeen years demonstrate a similar pattern in the shift in methodologies. The percent of Quantitative and Qualitative research reports was used in Figure 1 to establish trend lines. A strong shift from Quantitative methodologies to Qualitative and combined methodologies is demonstrated using the trend lines with the shift from Quantitative being more dominant occurring in the early 1990's. The change occurred over several years. The graphic display of the trend lines in Figure 1 demonstrates a strong and consistent long-term trend. Combined with the data displayed in Table 1, we can see a watershed conference in 1993 when the selection of Qualitative articles went from 4 in the prior year to 16 articles.

IMPLICATIONS: Adult and Community Education practitioners should be aware of the types of methodologies that are being used to advance the understanding of the realities of the field. As practitioners, they should be able to respond to the research community with their approval and support or their censure and request for change. Johanek advises her colleagues in Rhetoric and Composition in her award-winning dissertation:

> This new focus (on context) will call us to attend to the contexts in which rhetorical issues and research issues converge, producing varied forms, many voices, and new knowledge, indeed reconstructing a discipline that will be simultaneously focused on its tasks, its knowledge makers, and its students. Such a paradigm will create what we most desire -- a future, a discipline -- as it calls us to emerge from the trap of dichotomous thought and passionate debate that keeps us locked in the past and divided against ourselves—a calling through which we may embrace the freedom necessary to conduct the research our discipline so greatly needs (1998, p. 214).

The needs of the practitioners and the advancement of the understanding of the discipline of Adult, Continuing and Community Education should continue to drive Midwest R2P Conference selection committee decisions.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

INSIGHTS ON TECHNOLOGY ADOPTION IN HIGHER EDUCATION: ACTION RESEARCH IN PROGRESS

Cheryl Bielema, Ph.D. and Marcel Bechtoldt, MS. Ed.

Abstract

Advocating and supporting technology adoption in higher education is a lesson in change agency. The authors identified four change initiatives early in the process of action research. The initiatives included (1) getting to know the key players; (2) "growing" continuing education programs with technology applications; (3) planning for distance education; and, (4) involving faculty. A later change was imposed on the change agents themselves -- a re-organization of the technology support units at UM-St. Louis.

Implications have been drawn for several indispensable traits in change agents; namely, nimbleness, optimism, and "privvy-ness" to administrative deliberations and decisions. The concepts of engagement, team building and transformational leadership are explored for their relevance to a change agent's role.

Introduction

The University of Missouri-St. Louis is at the cusp of full technology deployment. The campus exists in a technology-rich urban setting, with the dual challenges of serving a diverse metropolitan population and reaching out with academic and professional development programs to citizens in the sparsely populated areas of central Missouri in cooperation with the UM System. Electronic networks and agreements link UM-St. Louis to four community colleges and the TeleCommunity Resource Centers, promising growth in outreach, continuing education and professional development.

Innovating departments and faculty members have discovered software applications and are experimenting with teaching techniques that engage and enrich their students' learning. Increasingly, greater numbers of instructors are ready to embrace the technology. They are asking for a stronger support base, as well as access to course development tools and a greater diversity of computing applications.

Administrators at UM-St. Louis have a vision of strengthening outreach efforts, too. Several innovating departments have already identified learners and specific content areas (e.g., special education certification for inservice teachers). The Instructional Technology Center (ITC) is working with them to deliver these programs via interactive video and the Internet.

Continuing education and outreach practitioners are well schooled in the program development process. Developing teams of "technologists," Continuing Education Directors, department heads and faculty members is part of the process for creating change in the right directions.

Change Strategies and Lessons Learned

The ITC and computing units have committed additional resources, expanding the software and hardware capabilities and faculty support, to meet the goal of broader technology integration at UM-St. Louis. Five change initiatives are ongoing; one - a reorganization- has been imposed. To describe the change strategies, we've developed a musical theme because one of the metaphors for effective change leadership is the orchestra leader. A conductor takes the stage and leads individual talented musicians through the scores, providing them with an interpretation or vision of the music, while relying on the members to join in to play their best with chosen instruments and individual talents. The musicians are encouraged to be virtuosos as they play solos within a specific score. The true beauty and inspiration of music, though, comes about when the disparate musicians join together and perform as a harmonious team.

Getting to Know You, Getting to Know All About You

Developing a common access point. The initial discussions between Computing and ITC identified a likely location for the single access point for faculty as well as several key technical and instructional design people. Plans for an IDEAS Center (Instructional Development Educational Assistance Support) were floated, but rejected by campus administrators. Budget shortfalls were its downfall. Timing is everything, in an orchestral presentation or in change leadership!

Planning for expanded instructional and technology services. Instructional Technology and Computing Directors approved a faculty needs assessment in September 1999. Online forms and database entry was physically prepared. The remaining step was to disseminate the instrument. We considered two options: to work with individual technology liaisons in departments to forward email with the embedded URL to their faculty; or, to request that the email be sent via the Vice Chancellor of Academic Affairs listserv to all faculty members. Time was running out, and a hurried justification plus request was prepared for the Vice Chancellor. He turned down the project and cautioned against disseminating it by any other means. The needs assessment was shelved, as have so many reel-to-reel tapes.

Working collaboratively. Opportunities converged for working collaboratively with the computing support units. Jointly taught faculty workshops combined discussions of pedagogy (androgogy) and how to use specific technology. A major effort was planning and implementing the faculty "Summer Institute 2000," 12 three-hour workshops, scheduled over six weeks. Systematic feedback from the 50 participants and a summative evaluation provided opportunities for getting together with our computing colleagues to make both formative improvements and future faculty development plans.

Discovering departmental readiness. Assessing readiness was accomplished primarily by meeting with Department Heads and faculty groups. After an unsuccessful attempt to lead change systematically, it seemed advisable to work with those departments who currently have outreach missions and have identified both content needs and audiences for their programs. Descriptions of specific efforts follow in our second musical theme: flying high because of the underpinnings of established continuing education programs. Continuing Education Directors are looking to technology to create new niches and to expand accessibility for participants.

You Are the Wind Beneath My Wings

University of Missouri, St. Louis has a long history of distance education, delivering for-credit courses on ITV. Continuing Education has also been involved. One of the new strategies is providing specialized education to employees to increase knowledge and skills or give them specialized credentials. Certificates in Supervision, Horticulture, Master Gardener, and Internet Master are examples of programs that have grown in frequency and increased numbers of registrants. We are not alone in distance education growth. The following numbers were reported Inside Technology Training (2000).

Higher Ed: Distance Learning Takes Off.

	1995*	1998**
Number of courses Offered	25,730	52,270
Enrollments in those courses	753,640	1,632,350
Percentages of institutions using one way video with two way audio to deliver classes	24	14
Percentage using two-way interactive video	57	56

Percentages using internet for synchronous computer-based instruction	NA	19
Percentage using Internet for asynchronous computer-based instruction	NA	60

*Based on responses from the 23% (1,130 out of 3,460) of institutions that offered distance education in 1994-1995

**Based on responses from 44% (1,590 out of 3,580) of schools that offered distance education in 1997-1998 (Source: National Center for Education Statistics, March 2000)

New iterations of technology will allow us to establish computer classes delivered via linked computers at a distance. We will pilot several computing workshops, which have been well received in the St. Louis area, to remote TeleCommunity Resource Centers using IP and video connections. In this way, a valued Chancellor's Certificate Program can also be awarded to greater numbers of lifelong learners.

Do You See What I See?

The following change initiative is focused on interactions with Deans and Department Heads. We have worked on these specific tasks in the past year: (a) discovering degree of support for distance education among administrative deans, (b) instituting monetary incentives for those faculty participating in a Computing & ITC Summer Institute, and (c) taking barometer readings in departmental meetings. Sometimes we ponder how emerging technology might impact on course delivery and learning outcomes if administrators catch our vision and move with the winds of methodological change.

Planning for distance education. The potential of planning for distance education was presented to the administrative deans, as a means to bring departments and the university systematically into the new milieu. However, the training proposal was tabled until unresolved issues (e.g., policies for faculty involvement) were discussed and policy put in place. There seemed to be no sense of urgency to catch the winds of change, however.

You've Got Me Under Your Spell

Gaining faculty buy-in for enhancing their course content with online tools is another initiative we've tackled. We've taken a grass roots approach by asking them about current outreach programs or individual course planning they're doing. We have responded with specific products or ideas. Our goal has been to help them do what they need in teaching, research and service.

What's In It for Me? We have emphasized preparation time involved in distance-delivered courses, and have coached faculty in new roles they'll assume by integrating technology in their courses (e.g., facilitating learning, working with a technology team). In training sessions, we talk about pedagogy (androgogy) in a mediated context. We discuss what they can do with online resources that they can't do by traditional teaching methods.

Little Steps. Of all the areas we identified as lacking on our campus, the institutional decisions related to distance education continued to show up as critical "missing pieces" throughout the study period. One of our visionary Deans (with a mission to deliver online graduate programs) agreed to convene a distance learning interest group among his counterparts. We reached out to innovating institutions having models of good practice already implemented and have gathered together a number of excellent policy statements and procedural guidelines. For example, a collection of materials (intellectual property agreements and procedures for quality assurance) is being assembled for general use, following a summer working session among Missouri educational technology centers, http://cstl.semo.edu/motec/.

Another Partner? The Chancellor commissioned the feasibility study of a teaching and learning center by a faculty committee early in 2000. Their report endorsed the establishment of a Center for Teaching Effectiveness. There will be a relationship between instructional development in the new Faculty Services Division, Computing Office, and this Center. We anticipate a "dotted-line" relationship, in either collaborative programs offered or seconded involvement by specific staff. Again, the devil is in the details, and we aren't involved in the details -- yet.

Something's in the Air: Change Happens to the Change Agents!

In the midst of our action research process came the word that our unit would be subsumed in an expanded technology support unit. Three separate support functions -- computing, instructional technology, and telephone services -- were being combined. Our efforts to collaborate with the computing unit will expand from here--"they" have become "us." Meanwhile, our colleagues wait and worry, and our director brings back piecemeal information. We don't know what the vision is; it's evolving. Nor have we been given opportunity at this point to ask questions or provide input to the process of change. What can we learn from this sudden, imposed change?

As an organization development specialist advises, " Changes may happen quickly, but transitions take time . . .. Help your colleagues *climb the mountain* by anticipating their concerns." (Wheeler & Barrett, April 2000). Mindful of this caveat, we hope to help with the transition from separate support units to a new technology and instructional resource/support office. Communications up-and-down-and-around the new organization are critical in transitions.

Conclusion

"Action research is a term for describing a spectrum of activities that focus on research, planning, theorizing, learning and development" (Cunningham, 1993, 186). It describes a process of engagement within an organization experiencing change. In this case study, the activists are also critical reflectors on the process.

Ready to Run. An understanding that emerged from reflecting on the change events of the past year is that the individual change agent must be nimble. S/he ought to be constantly scanning the environment. Innovators, partners and sponsors will appear. A change agent must be ready to run when a friend or collaborative opportunity emerges in his or her field of vision. Maintaining optimism and self-assurance that s/he is running toward the right goal is equally important.

Open Doors. "Change agents are only as successful as administrators who make the decisions," commented a reviewer of the reflective notes (Boehnker personal communication, July 20, 2000). Access to administrators is vital for change agents who seek to influence decisions.

Momentum Building. Returning to the musical analogy, we've heard some clunkers this past year. Certain strains have disappeared, and new tunes are being played. We see movement toward the changes we envisioned and promoted. Greater numbers of musicians are joining in. We believe in our purpose, that is, integration of technology to improve learning and teaching at UM-St. Louis. There are three key concepts that link to our interpretation of what's happening in higher education with technology adoption. They are engagement, team building and transformational leadership.

Engagement means making change a shared challenge. "Challenge raises motivational and performance levels," according to Kouzes and Posner (1995, p. 39). Helping to spread the "responsibility" among all staff is critical. How can all contribute to success in the new organization? What are the critical policies and procedures to hasten integrating technology in the University's teaching and learning functions?

Our definition of team has to do with collaboration-building and identifying potential partners that typically emerge from common interests or need, professional networking, and new organizations. Who are the team players? Using group process and team-building skills are essential in this rapidly evolving environment.

Leadership is all about communicating the vision, establishing the sense of urgency, as well as taking people to places they've never been before. "Others want to know what the organization will look like, feel like, be like when it arrives at its goal" (Kouzes & Posner,1995, p. 24). What can the administrative team do to bring everyone into the new technology super center? How can change agents be employed to help move this institution forward with technological innovation?

The initiatives just outlined have met with varying degrees of success at our institution. We want to profit from the assembled knowledge of participants. Recommendations for successfully leading technological change in an academic setting will be generated through breakout discussions among the participants in second half of the presentation. The adoption of technology is truly a never-ending story [song].

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

TOWARD AN ANALYSIS OF ADULT EXPERIENCE

James G. Bohn

Abstract

An essential tenet of adult education is the notion that learning from experience separates children's learning from adult learning. This principle is central to adult learning theory. While many authors maintain this principle, the concept has received little in-depth analysis. This analysis, however, is needed if we are to make practical use of the experience principle. The goal of this paper is to assess experience along several different vectors, including the level of neurology, so it may be more clearly understood and thus useful to the adult learning and training community. The paper is arranged in four parts: experience defined, range of experience, the components of experience, and comparisons between child and adult experience.

Are you Experienced?

If you ask any adult educator what they believe is the primary tenet of adult education, you would very likely hear the word "experience." Experience is dogma in the adult learning community (Knowles 1990, Brookfield 1986). The overall sense is that adults have spent more time on the planet and thus have had more time to "gain experience" but we are left trying to understand what that means. What exactly is adult experience, and how can adult educators learn to use it? It appears there is a demand for this kind of knowledge. Bennet and Fox (1993) wrote, "A significant proportion of changing and enhancing professional performance is a function of learning embedded in the day-to-day experiences of professional practice" (*Challenges for Continuing Professional Education*, p. 263). So understanding the components of experience would be a key to enhancing the value of experience, both in theory and in practice.

Experience Defined

Defining experience is a bit tricky, since it tends to be pretty solipsistic. In other words, experience is in the eye and cognition of the beholder. Yet in an attempt to generalize some observations of experience, this paper will define experience as:

> *A retrievable interpretation and memory of sensory and cognitive inputs arising from an event or situation, which is embedded in the neurological processes of the human brain.*

Range of experience

"The word experience derives from the Latin experientia, meaning trial, proof or experiment" (Daudelin, 1996, p. 36). Experiences come in all shapes and sizes. Some stay with people for a long time, some merely fade away (Jarvis, 1987, p. 167). As we organize thinking about experience, it becomes obvious that experience comes in a wide range of actions both simple and complex, impressions both boring and sublime, and data transformation both joyful and painstaking. Experience, then, is a vast subject matter which is more easily analyzed using some structure.

The following table organizes multiple vectors of experience. The table is arranged as a continuum ranging from left to right. It is suggested that as the experience impressions move from left to right, greater depth of experience is attained.

Table 1 – Components of experience

COMPONENT	Range of experience

Experiential Impact	Mere sensory Change Impressions Retention, memory →		
Situation	Familiar situations Novel situations →		
Situation	Meaningless situations Meaningful situations →		
Cognitive	1 transformation 2 selective 3 working 4 long of energy perception memory term memory →		
Cognitive component Knowledge categories	Semantic/declarative knowledge Procedural processing Data, facts Rules of thumb (Rote) (Know "by heart")		
Physical (neurological) level	Little or no change Extensive change in connections between in connections between neurons neurons →		
Common way to describe experience	Things that don't stick "day-to-day" routine	Things that change us for a while	Things that change us permanently

Starting at the left of the table we see mere sensory impressions or data that simply pass us by in what we could refer to as a "fleeting moment." Day-to-day events that merely pass us by automatically can, in a sense, be called "experience." In that mode our senses are picking up impressions and sending impulses to the brain, yet that kind of experience rarely constitutes long term change. I quote Jarvis (1987) to clarify this distinction:

> "In everyday experience, individuals may be barely conscious of the passing of time and they frequently respond to their experiences in a rather automatic manner. The fact is that as a result of previous learning experiences, people build up a stock of knowledge, biographically based, which is useful to their performance in such situations. For instance, people who drive their cars thousands of miles every year may rarely consider the intricacies of driving a car to work each day. Their response to the stimulus is almost automatic" (p. 167).

In the middle of the table we see experiences that hold our attention for a while, yet eventually vanish. Experience that sticks with us for a while but doesn't really last is a common occurrence. Consider for example the experience of taking an accounting class. Unless one becomes an accountant who will use the material in day to day activity, the cognitions disappear very shortly after the class is over. In other words, one cannot recall Generally Accepted Accounting Principles, but the experience of having attended an accounting class remains (McKeachie, 1988, p. 11).

As we follow the arrow to the far right end of the table, we approach experiences that shock us or cause us to change direction. In one way or another, a new experience demands our attention, "forces us to think," "wakes us up," and has the potential to change us forever. Here Jarvis helps again. "There are also situations in which people's own stock of knowledge is insufficient for them to cope with situations in a taken-for-granted manner. That is, when people have a new experience, the stock of knowledge acquired through the process of living is not able to provide an automatic response" (1987, p. 167). Jarvis refers to this new situation as a "disjunction" (1999, p. 38) and that brings us to the first major component of experience, a new situation.

First Component of Experience: A Novel Situation

Situations are the grist for the mill of experience. Jarvis wrote, "When there is a disjunction between individuals' own biographies and the socio-cultural-temporal world of their experience, then a potential learning experience has occurred. This type of situation sometimes results in individuals having such an experience exclaiming 'Why has this happened to me?' Other such questions may also be posed; the point is that the situation may no longer be taken for granted" (p. 168).

The notion of experience as an event or situation seems to be a common observation. In a study of managerial developmental experiences, Davies and Easterby-Smith (1984, p. 175-176) noted that developmental experiences always "...included a significant element that was completely new to the manager. This meant that when he [sic] took up the job it was no longer possible for him to use tactics and routines that he had worked out in previous jobs: it was necessary for him [sic] to work out things from scratch." This sounds like Jarvis' notion of a disjuncture (1999, p. 66). So one major component of experience is situational: people learn from new setting or event that a person confronts.

Second Component of Experience: Cognition

A second component of experience is cognition. If "Cognitive psychology is the scientific study of mental events," (Gagne, p. 4) then cognitive psychology has a place in the study of experience, since a great deal of what we call experience is happening within the mind. "A major goal of cognitive science is to formulate and test theories that underlie people's abilities to learn, understand and remember information" (Bransford, 1977, p. 4) which in many ways is the essence of experience. McKeachie (1988) integrates cognitive psychology and experience by saying "Well, cognitive psychology is how we get organized and store information---how we make sense out of our experiences, and then remember and use our past experience to guide behavior" (p. 3, italics mine). Daniel Siegel, (1999), a medical doctor, gives an interesting insight into the perspective of organizing information: "Experiences can shape not only what information enters the mind, but the way in which the mind develops the ability to process that information" (p. 16.) Finally, "Learning involves the reorganization of experiences in order to make sense of stimuli from the environment" (Merriam & Caffarella, p. 129). Cognition, therefore, is a key component of experience.

Third Component of Experience: Neurology

As we move from the cognitive aspect of experience to the physical retention of experience, Ellen Gagne's clarification is useful. "A Propositional Network is a hypothetical construct and should be kept distinct from the notion of a neural network which is potentially observable" (Gagne, p. 40).

The next section of the paper is admittedly an area where angels fear to tread, since it is the biology of the brain, and it requires a special expertise that the author cannot claim. However it is a major component of experience, and therefore requires some discussion. Little has been written in the adult education literature to clarify this important component of experience. Siegel (1999, p. 13) explains: "The brain's development is an 'experience-dependent' process, in which experience activates certain pathways in the brain, strengthening existing connections and creating new ones." Physical mechanisms in the brain store our experiences, so having some insight into them does aid our understanding. A neurologist explains:

"...as we develop from infancy to adulthood, the design of the brain circuitries that represent our evolving body and its interaction with the world seems to depend on the activities in which the organism engages, and on the action of innate bioregulatory circuitries, as the latter react to such activities" (Damasio, p. 111).

What is important for this paper is that cognitive, situational experience is stored in a physical mechanism, albeit very complex. Siegel writes, "Experiences lead to increased activity of neurons, which enhances the creation of new synaptic connections" (p. 14). "One neuron may communicate with thousands of other neurons, and many thousands of neurons are involved with even the simplest behavior. It is believed that these connections and their efficiency can be modified, or altered, by experience" (Encarta). "The cells that create brain activity – about one in ten of the total – are neurons, cells which are adapted to carry an electrical signal from one to another. Each neuron connects with up to ten thousand neighbors" (Carter, 1998, p. 14; also Siegel, 1999, p. 13). Therefore, we could say that the more powerful the experience, the more likely it is that connections between neurons would be strengthened. Damasio amplifies this more by stating,

> The human genome does not specify the entire structure of the human brain. There are not enough genes available to determine the precise structure and place of everything in our organisms, least of all the brain, where billions of neurons form the synaptic contacts. This disproportion is not subtle. There are probably about 10^5 genes, but we have more than 10^{15} (10 trillion) synapses in our brains. Moreover, the genetically induced formation of tissues is assisted by interactions among cells, in which cell adhesion plays and important role. What happens among cells, as development unfolds, actually controls, in part, the expression of the genes that regulate development in the first place. As far as one can tell, then, many structural specifics are determined by genes, but another large number can be determined only by the activity of the living organism itself, as it develops and continuously changes throughout its life span" (Damasio, p. 108-109).

In other words, *we do indeed learn through experience*. He continues: "Now I can say that since different experiences cause synaptic strengths to vary within and across many neural systems, experiences shape the design of the circuits. Moreover, in some systems more than others, synaptic strengths can change throughout the life span, to reflect different organism experiences, and as a result, the design of brain circuits continues to change. The circuits are not only receptive to the results of first experience, but repeatedly pliable and modifiable by continued experiences" (Damasio, p. 112). Experience can be modified through time.

Experiences directly influence the brain. Researchers subjected 22 women who had been sexually abused as children to stressful situations. They found elevated levels of corticotropin-releasing factor, a stress hormone. "All of the women who experienced early trauma reacted to the stress with elevated stress hormones. The levels were highest in those with current major depression" (Marano, p. 72). She concluded that the consensus of the scientific community is that "...early life experience counts...because it shapes wiring patterns in the brain and sets the sensitivity level of the molecular machinery behind all nerve-cell operations."

Comparisons – Child and Adult Experience

The table above shows multiple aspects of experience. We are at a point where we can make some comparisons between the experiences of children and adults, since it has been vigorously argued that experience separates adults from children.

Where specifically on the experience continuum would adults be qualitatively and quantitatively different from children? While children and adults both have sensory and life-changing experiences, the quantity of major life-changing events is generally far greater for most adults than it is for children. This is perhaps why someone is considered "old beyond their years" or "they appear to be very grown up" because in part they have had many crises at a young age that might normally be experienced by adults.

In general, most adults will have a greater quantity of general experience, simply because of years on the earth. Qualitatively, each person may be dramatically different, depending on SES, geography and other factors. For example, a child reared in Belfast during the "Troubles" will be more streetwise and experienced in many things than an adult in suburban America who has never experienced violence in their backyard. Even with that as the case, however, an adult in Belfast during the same time would have a wider range of experience to link and elaborate.

Steven Brookfield asserted, "this childhood-adulthood difference is not a hard and fast distinction, however. Chronological age is not necessarily correlated with increased breadth and depth of experience. An adult's work life can be forty years in which one year's activities and experiences are repeated forty times. A ten-year marriage can be one year's habitual interactions repeated ten times. There are single teenage mothers living on the streets in my own neighborhood whose experiences of certain realities of life in New York are far more intense and varied than my own" (Brookfield, 1991, p. 37). Phyllis Cunningham makes a similar observation: "When reading Mezirow's assertion that critical reflexivity is uniquely adult, I thought about the Intifada. Depending on the social context, might not children through praxis, gain insights and strategies for action, demonstrating critical awareness?" (Cunningham, p. 185, italics mine).

Conclusions

While experience is a complex construct, it can be analyzed using the three components described in this paper. As to the gap between children's experience versus adult experience we can say the following: novel situations happen to both adults and children, but quantitatively, adults simply have more access to more novel situations. Meaningful and meaningless situations happen alike to adults and children, yet again, the sheer quantity of days an adult has gives them an edge in this race. While propositional knowledge may be available to the child, it often takes years for the knowledge to become procedural and embedded in the behavior of a human being. Having said that, we realize from the neurological evidence presented within that experience has far reaching effects in both the learning of children and adults. The pathways developed by neurology take the maturation of adulthood to develop and amplify. Conclusion: we do learn from experience.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, University of Wisconsin-Madison, WI, September 27-29, 2000

CONNECTING TRAILS:
COLLABORATIVE INQUIRY AS RESEARCH METHODOLOGY

Nadira K Charaniya and Jane West Walsh

Abstract

This is an account of how two doctoral students understand various stages on their journey of collaboration, including collaborative learning, collaborative inquiry research and a new method of collaborative inquiry research practice. Embedded in the story is the claim that institutional support for collaboration leads to creative outcomes for both collaborative inquiry as a research methodology and for collaborative learning in adult education practice. Development and use of the new Collaborative Inquiry Metaphor Creation and Analysis Method (CIMCAM) is described.

Introduction

In this paper, we share our understanding of how collaboration can make a deep and intimate impact upon interrelated aspects of adult education research and practice. We discuss how our commitment to engaging in collaborative inquiry research has its roots in an important collaborative learning partnership (Saltiel, Sgroi, & Brockett, 1998) that was fostered in an environment of collaborative learning in a cohort-based adult education doctoral program. This important collaborative research partnership led to the creation of a new collaborative inquiry data gathering method, which, in turn, established conditions for collaborative learning and inquiry into our collaborative inquiry research question, for all participants in our research project, including ourselves. Figure 1 provides a graphic representation of this process.

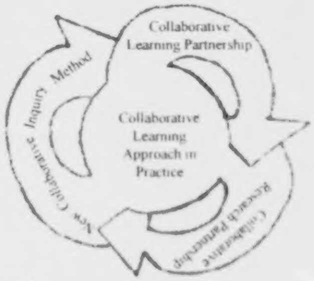
Collaborative Learning Partnership
Collaborative Learning Approach in Practice
Collaborative Research Partnership
New Collaborative Inquiry Method

Figure 1

The Practice of Adult Education as Catalyst for a Collaborative Learning Partnership

According to Lee (2000), the four essential elements in a collaborative learning approach are: (a) active engagement with the dialogue process, (b) appreciation of the social constructionist theory of knowledge construction, (c) a distinct shift in locus of authority from the traditional teacher to the dynamic learning community, and (d) fostering a culture of learning where there is an atmosphere of critical openness which leads to engagement of the whole person. Our experience as students in the National-Louis University (NLU) doctoral program in adult and continuing education (ACE) is that these elements are very much an aspect of how this program has been designed. It is this design that stimulated our subsequent collaborative efforts with one another. Beginning with the initial pre-admissions weekend, the NLU doctoral program fosters collaborative and critical discourse. From program content and approach to faculty-student interaction, every aspect of our experience as cohort members has been framed to encourage and value learning from and with one another, in addition to what we are learning with and from members of the faculty. For example, the annual two week residential component of the program encouraged us to spend long periods of time together, socially and educationally, learning about one another and engaging in activities that pushed us to collaboratively explore ideas. As individuals, we are expected to engage actively in critical conversation with our peers both in class and on-line, or on the telephone, on the days in between. Collaborative activities for writing assignments and presentations are planned regularly.

An atmosphere of critical openness is fostered through our classwork. We are encouraged to share our own differing perspectives, as we read others from adult education literature and the wider field of practice. Our exploration of these divergent views came through a variety of activities, including dialogue amongst ourselves and with faculty members. One particular assignment that set the tone for this approach was when we were asked – even before we had formally been accepted into the program – to read and discuss essays we wrote comparing the ideas of Knowles and Friere, in small groups. This experience demonstrated the "dialectical encounter with an 'other' (person or idea) and a reflexive engagement with self" (Lee, 2000, p.2) that is both a pillar of our NLU ACE doctoral program experience and the collaborative learning process as presented in the classroom.

A Collaborative Learning Partnership is Formed

We understand that one key outcome of our being part of an institutional framework that encourages collaboration, is that we formed a collaborative learning partnership as defined by the following key elements: (a) a deep trust and respect for one another, (b) the conscious selection of one another as learning partners; (c) the discovery of a mutual striving toward common goals linked to powerful ideas and shared dreams; (d) having different but complementary personality traits; and (e) the development of synergy or a sense that the whole is greater than the sum of its parts, as a result of the collaborative partnership that is created (Sgroi & Saltiel, 1998). While the nurturing of these elements is due in large part to who we are, as individuals, the consciously constructed collaborative context of the NLU ACE doctoral program provided an opportunity for our collaborative learning partnership to flower. As we reflect now, almost three years after we first met as cohort members, we can see that each of these five essential elements can be found in all stages of our collaborative partnership. At one point, we began to choose to do writing assignments together, which led us gradually towards the commitment to do collaborative doctoral research together. "There is magic in a collaborative partnership. It provides the power to transform ordinary learning experiences into dynamic relationships, resulting in a synergistic process of accomplishment" (Saltiel et al., 1998, P. 5). The magic for us is in the transition from collaborative learners, to collaborative learning partners to collaborative research partners, who engage in collaborative inquiry as a research methodology.

From Collaborative Learners to Collaborative Inquiry Researchers

Bray, Lee, Smith, & Yorks (2000) define collaborative inquiry as "a process of repeated episodes of reflection and action through which a group of peers strives to answer a question of importance to them" (p.6). Building on our experience of forming a collaborative learning partnership through the NLU ACE doctoral program, we next formed a collaborative research partnership as we established a relationship as collaborative inquirers interested in learning more about the nature of interreligious dialogue and adult learning. The primary distinction we are drawing between this new relationship and our prior collaborative learning partnership is that the focus of collaborative learning fostered in the classroom is on externally created activities and assignments, while in the case of a collaborative inquiry research partnership, both the motivation to collaborate and the questions being asked emerge from the interests and intentions of the research collaborators themselves. In our case, this is the stage when we began to decide learning and research tasks for ourselves. This was the point at which we became the peers who would strive to answer a research question of importance to us both. The catalyst for this transition from learners to inquirers came first when we began to ask questions relating to our individual fields of practice, Jane as a professional Jewish educator and Nadira as a volunteer educator in the Ismaili Muslim community. Further details about this particular aspect of this stage in our journey are discussed elsewhere in the literature (Charaniya & West Walsh, 1999). We understand this now as the initiating episode of reflection and action in the collaborative inquiry research process.

Collaborative Inquiry is Embedded into our Research Design

We are now aware of at least two important ways in which collaborative inquiry is organically bound into the process of establishing, maintaining and sustaining our collaborative research partnership: (a) learning about interreligious dialogue by engaging in interreligious dialogue, and (b) shared reflection as triangulation. In the beginning, we understood these two aspects of our work, simply as ways we worked together to help each other to think about our research question, which is about the nature of the learning in the interreligious dialogue process. Now, we have come to understand these two aspects also as essential components of collaborative inquiry as a methodology for our research and practice. Like connecting trails, our experiences as individuals and as collaborative researchers, build on each other, to help us answer our research questions.

Learning about interreligious dialogue by engaging in interreligious dialogue.

Our doctoral research is about interreligious dialogue and the adult learning that takes place in that context. Since we initiated our collaborative learning partnership, we ourselves have been engaged in learning about one another from one another, as a Muslim and a Jew. Our collaborative interreligious dialogue experience informs every aspect of our research study. As we prepared the purpose statement and core question for our research; as we participated in the observations of dialogue programs; as we participated in the focus group interviews; as we collaboratively conducted the individual interviews; and now, as we analyze the materials we have gathered together, we find that we continually find parallels between what we have experienced ourselves and what we understand the other participants in our study to be telling us. As collaborative research partners in conversation, we understand this as a process of learning about interreligious dialogue by collaboratively engaging in interreligious dialogue – much like the process of learning about group learning by engaging in group learning (Kasl, Dechant, & Marsick, 1993).

Shared reflection as triangulation.

Consciously, as part of our collaborative research process, we initiated an ongoing process of shared reflection, at each stage, as data collection progressed. This functioned as an immediate triangulation of thoughts and ideas that could then be used to inform subsequent observations, focus group interviews and private interviews. For example, following an observation, interview or focus group, before we talked about it, we each spent time writing our own field notes. Then, with the tape recorder on, we captured our shared reflections in dialogue about what we saw and heard, and what we each understood to have taken place. In this shared reflection, we at times challenged each other and at other times validated our observations and the feelings that accompanied them. Together, collaboratively, we created an understanding of what took place, what questions we still had, and how a particular experience added to our ideas about interreligious dialogue and our research question. It could be argued that some form of this type of triangulation occurs whenever researchers seek out peers with whom they can discuss their work. It is our understanding that it is distinctive to collaborative inquiry research when this sort of triangulation is built into the research process. Our particular collaborative inquiry research design enabled us to bring our individual ideas into sharper focus before the triangulation conversations began.

Development of a New Collaborative Inquiry Metaphor Creation and Analysis Method

One of the most fruitful outcomes of our work, as collaborative inquiry research partners, is the development of a new collaborative inquiry research method that involves metaphor creation and analysis as a research application. We used this new method for our focus group interviews.

While we were both comfortable with and interested in visual arts and learning, our decision to use a metaphor creation process as a research tool came slowly, collaboratively, over time. First, we learned about the uses of artistic forms in qualitative research from our coursework at NLU. We saw examples of how researchers used photographs and film, drama and storytelling, to not only report on their research findings, but also as a tool for engaging participants in the research process itself. Our desire to do something, using visual arts as a vehicle for co-creating knowledge about interreligious dialogue, grew. We turned to our own experiences for inspiration. As practitioners in our particular areas of religious educational practice, we had used simple art materials to engage teachers and learners of all ages to communicate their ideas metaphorically. As adult educators, we became familiar with Deshler's (1990) presentation of metaphor analysis as a tool for fostering critical reflection. We felt we could build on his example, and our own expertise from practice, to create the kind of collaborative reflective process we wanted to enhance our research. Lawrence and Mealman affirm this idea when they write, "artistic forms of collecting data assist the research participants in accessing knowledge that cannot be expressed in mere words." (Lawrence & Mealman, 2000, p. 1) We believed that our metaphor creation and analysis process could help us, and the other participants in our study, to bring complex and abstract ideas about the interreligious dialogue process into a tangible form, which could be shared and discussed. We were encouraged to try it, and we did.

We now call this the Collaborative Inquiry Metaphor Creation and Analysis Method (CIMCAM). There are five steps to the method, as we first used it in our collaborative inquiry research practice in focus group interviews of no more than seven participants, in addition to ourselves. These five steps are (a) a general sharing of some aspect of each participant's experiences in interreligious dialogue; (b) the introduction of the metaphor creation process; (c) work on individual metaphors; (d) sharing of individual metaphors; and (e) a collective, whole group analysis of the metaphors, how they relate to each other, and what further meaning could be derived from seeing them juxtaposed. After the first, each step depends on successfully completing the one before.

We started out in the first and second steps as facilitators, to initiate the process and start the conversation. CIMCAM then enabled us to shift roles and to become peers with focus group interview participants. As we had hoped, by participating in the CIMCAM process alongside the other participants, we could shift into our other role of fellow interreligious dialogue participants and they became co-inquirers, our peers, in our efforts to answer the core research question about interreligious dialogue and adult learning. We hung our metaphors on the wall, side by side with all the others. Our reflections became part of the discussion about the metaphors. We learned more about our own ideas about interreligious dialogue, when we discovered what others saw in our metaphors that we simply did not see until the analysis discussion took place. We saw for ourselves what it means to say it is possible to access knowledge that cannot be expressed in mere words.

We understand this to be a powerful experience of collaborative co-constructing of knowledge in the collaborative inquiry process. CIMCAM helped us to temporarily widen the circle of collaborative inquiry partners. It helped us to shift the balance of power between our roles as facilitators and roles as participants in the interviews. Furthermore, the impact of the process in helping participants both better understand and share their experiences was evident in the individual interviews that we conducted collaboratively following the focus group interviews. Not only did participants refer back to their own metaphors but also to others and to the discussion that was generated as the group collaboratively analyzed the metaphors. As researchers, the metaphors provided memorable conversation about our research question that was not easily dismissed or forgotten. Months later, we find that we remember each one clearly, as well as a great deal of the conversation generated at these focus group interviews. Although we have yet to complete the analysis phase of our research, we believe that this experience is an important one to share now.

Conclusion

As we continue to make collaborative inquiry research decisions about our interreligious dialogue project, we have also begun to think increasingly about how we do, what we do. Our collaborative research partnership, formed to learn about interreligious dialogue, has led to yet another iteration of collaborative inquiry as we think about how collaborative inquiry leads to new areas of research practice. We believe that CIMCAM should be explored more fully by other qualitative researchers who are interested in fostering critical reflection about abstract, yet very personal ideas, in collaborative inquiry groups.

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Presented at the Midwest Research-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

ADULT LEARNING AND PLAY: TOYS FOR TRANSITIONS

Mary Katherine Cooper

Abstract

Although play is often considered a frivolous endeavor, in my experience with the facilitation of adult learning, play has proven to assist transformation and personal development (Cooper, 1994). Often, our playing involves others and is a social activity that forms a major part of our lives. The context of learning consists of the structure and processes associated with the culture of a group. One way in which humans endeavor to find a place within a group culture is through various forms of play. In play there are four kinds of learning processes that contribute to human development. They are: observation and modeling, social experience, social conflict learning and play (Pitman et al, 1989). These critical forms of learning take place within the context of the social group, which is hopefully, a protected and encouraging environment. Play has been estimated to be the most effective form of learning especially at transitional stages (Gerson, 1990). I propose is that as adults, we need to play more, and that play or fun can increase the ability to learn. When the practitioner designs a learning experience, especially one that involves some simulation, or play, the experience becomes the focal point for learning (Tennant & Pogson, 1995).

Introduction

In the experience of adults, play is often considered to be something reserved for the time when all the serious work has been accomplished. Having fun, or playing is something only to be considered in ones spare time. However, in my experience with the facilitation of adult learning, play has proven to assist transformation and personal development (Cooper, 1994). Often, our playing involves others and is a social activity that forms a major part of our lives. The context of learning consists of the structure and processes associated with the culture of a group. One way in which humans endeavor to find a place within a group culture is through various forms of play. In play there are four kinds of learning processes that contribute to human development. They are: observation and modeling, social experience, social conflict learning and play (Pitman et al, 1989). Play has been estimated to be the most effective form of learning especially at transitional stages (Gerson, 1990). Bridges (1991) has determined that there are three stages to transitions; an ending, a period of confusion and distress, and a new beginning. Entering in to an adult educational setting, especially for the first time, the learner needs to leave the outside distractions at the door temporarily. They may feel uncomfortable at first until the situation is understood, and then the educational experience truly begins. Play can help with this transition into the classroom.

I propose is that as adults, we need to play more, and that play or fun can increase the ability to learn. When the practitioner designs a learning experience, especially one that involves some simulation, or play, the experience is the focal point for learning (Tennant & Pogson, 1995). Play can even be considered necessary for innovative and creative thought (Eriksen, 1977).

Adult Learning and Play

The use of play as a component of instruction has been widely used when teaching children. Although play is often considered a frivolous endeavor, in my experience with the facilitation of adult learning, play has proven to assist transformation and personal development (Cooper, 1994). Many psychologists, sociologists and the like believe that play can be explained by pinpointing the real activities that it prepares children for, that it must serve some purpose (Barlow, 1997). In contrast, in his book, *Homo Ludens*, (Man the Player), Huizinga holds that play is actually the basis of culture, not something that developed because of civilization (As cited in Cohen, 1987). In fact, as a society, we support varying levels of sports activities, play games, read for escape and relaxation and plan play activities for our leisure time. Have you ever been impatient for your adult day to end so you can then go play? Play is a reward we often give ourselves for attending to our duties.

Often, our playing involves others and is a social activity that forms a major part of our lives. The context of learning consists of the structure and processes associated with the culture of a group. Culture consists of patterns of relating, knowing, believing and surviving. One way in which humans endeavor to find a place within a group culture is through various forms of play. Fromm (1981) believed that to be truly healthy an individual needed to feel connected.

In play there are four kinds of learning processes that contribute to human development. They are: observation and modeling, social experience, social conflict learning and play (Pitman et al, 1989). These critical forms of learning take place within the context of the social group, which is hopefully, a protected and encouraging environment. Play has been estimated to be the most effective form of learning especially at transitional stages (Gerson, 1990). Moving through the life course we become members of multiple subcultures. The Life Course consists of age related transitions that are socially created, socially recognized and shared by a group or cohort (Hudson, 1991).

Gerson (1990) theorizes that not only is play necessary for children, but adaptations in play are triggered throughout adult life cycle. He continues, "though adult play differs from that of children, it changes in predictable patterns through the life cycle."(p.3). Gerson (1990) identifies six specific adult play stages. They are:

1. Identity (19-22) characterized by a need for risk in play,
2. Intimacy (23-30) characterized by a renewed interest in creative activities and shifting from team to small group activity,
3. Establishment (31-38) directing play toward social & service oriented clubs,
4. Adjustment or Crises (39-55) engaging in play activities missed at an earlier age and in spontaneous play,
5. Mellow (55-65) moving from small groups to larger ones, and
6. Seniors (65+) no longer having a working concept of total leisure.

These stages are based upon both physical and mental development during the life cycle, and define who we are in a societal context..

Furthermore, play has been contrasted with reality, in the sense that conceptualizations of play are judged as inadequate for adult life (Bowman, (1977). Ethnomethodology argues that reality is not fixed, rather a sense of reality is sustained through a ceaseless body of reflexive interaction (Bowman, 1977). A sense of play is then the thing to which participants in play orient their interactional work.

As we move into different environments, particularly formal educational settings we experience the need to re-socialize. There are certain needs to be met if effective learning is to take place. If the definition of play is, "a voluntary activity, absorbing to the player yet existing outside of the scope of everyday life, proceeding within fixed limits and according to fixed rules, promoting socialization in small groups, which have secret regulations...", it would seem logical that the socialization of the adult classroom could be enhanced with the use of play (Miller, 1973).

The learner upon entering the classroom is entering another culture and has a need to relate to others and to know what the others know (Cooper, 1994). Relieving the stress of the situation can be accomplished through fun or play. The following statement can perhaps sum up what is becoming a new trend in work and education.

Learning, the educational process, has long been associated only with the glum. We speak of the "serious" student. Our time presents a unique opportunity for learning by means of humor-a perceptive or incisive joke can be more meaningful than platitudes lying between two covers.

Marshall McLuhan

Although I am not a teller of jokes, and do not recommend them as a key component in the adult learning situation, McLuhan was right in that our educational systems can be too serious when it comes to a search for meaning. Our studies of the adult learner show that interaction and an environment where the learner feels free to take risks, leads to a more creative and fun experience (Hudson, 1991;Tennant & Pogson, 1995).

Already in education, we use role play (pretending) as a means to test what we have learned, and a large part of training uses games as a skill building exercise (Scannell & Newstrom, 1898, 1991). I propose is that as adults, we need to play more, and that play or fun can increase the ability to learn. It does this by holding the attention of students, providing a non-threatening forum for experimentation and a means to form a cohesive subculture/group in which the student feels a sense of belonging or relatedness (Cooper, 1994). When the practitioner designs a learning experience, especially one that involves some simulation, or play, the experience is the focal point for learning (Tennant & Pogson, 1995).

If we look to the example of Albert Einstein, who I consider to be the epitome of the lifelong learner, we see an individual who stated in his journals that he looked at the world as a child would. Only when he found a school that allow for creativity and the freedom to experiment with his learning was it possible for him to succeed. Further, Erikson (1977) came to believe that the experience of older adulthood, *generativity,* referred to individual creativity and playfulness, as well as leaving a legacy.

Presentations and Interactions

In this Interactive session, as in the classroom, I propose to use a variety of 'toys' to address the transitions adults make when entering the learning situation. Beginning with individual projects (crayons, cut & paste, etc) the participants will have the opportunity to introduce themselves visually to the group, while distancing themselves from what has gone on before; heavy traffic, family responsibilities, and the other responsibilities of the adult's multiple roles. This has proven to be extremely successful in introductions and group formation in my adult education classrooms.

After hopefully bringing all participants/learners into the now of the experience, small groups will form to present the visual, musical, or theatrical representation of their experience within the context of the presentation and the larger conference setting. The emphasis will not be on games, but rather thoughtful considerations of the ways in which we learn and interact. As time permits the participants will choose the toys and direction that their play will take. This is a variation of classroom group presentation techniques. As Dewey (1916) noted, when we are emotionally involved in the experience we remember it best.

Conclusion

Pitman et al , believed that in play there are four kinds of learning processes that contribute to human development. They are observation and modeling, social experience, social conflict learning and play (1989). In our roles as adult educational and adult learners, are we not expected to model certain behaviors and observe those we respect in their practices? Additionally the adult education classroom is, by nature, a social experience where diverse and conflicting, viewpoints are encouraged, hopefully in a lighthearted manner.

This continuing need for play continues throughout the life cycle. Gerson's (1990) six stages show that only the approach to play shifts. Risk-taking, creativity, small and large group activities are key to continuous adult learning. If we agree that adult learners fall into three categories: visual, auditory, and kinesthetic, then not only do we need to be aware of multiple methods of facilitation instruction, we need to provide multiple forms of creative and interactive play, wherever we encounter the adult learner.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

AN INVITATION TO A CONVERSATION: THE PROCESS AND PROMISE OF PHENOMENOLOGY

Mary K. Cooper, Sharon Gibson, Lisa Hanes, and Sharon K. Sundre

Abstract

In the process of adding to the body of knowledge in adult education, certain programs are also seeking to add to the understanding of research methodologies, specifically interpretive research paradigms, previously referred to as qualitative. While all research seeks to understand, interpretive methodologies seek to study the quality of an event, experience, or phenomenon. Thus, in-depth studies of the qualities of an experience are best undertaken within an interpretive research paradigm. When asking a question that seeks to explore the qualities of an experience, interpretive inquiry is the most effective route to understanding. This methodology is the study of an event, phenomenon, or lived experience. In this discussion, the exploration into the interpretive research methodologies of Phenomenology and Hermeneutics are shared. Four seekers utilized this research paradigm to answer the questions proposed in their dissertations. Informed by Gadamer's idea of a fusion of horizons, the process will be enriched by researchers at various stages of inquiry; from proposal to professor.

Introduction

Within the Department of Work, Community and Family Education, located at the University of Minnesota, College of Education and Human Development, interpretive research methodologies, previously referred to as qualitative, are being encouraged when appropriate. The interpretive methodology used for the majority of recent interpretive inquiries has been that of Phenomenology, often combined with Hermeneutics.

Interpretive Research

In any research, the process is driven by a question, which determines a methodology, and influences the choice of technique or methods that best fit the characteristics of the research to be initiated. When asking a question that seeks to explore the qualities of an experience, interpretive inquiry is the most effective route to understanding. There is not one prescribed approach to this type of inquiry and no complete agreement regarding the various traditions and philosophies of interpretive research (Hultgren, 1989). While the techniques and approaches have many similarities, there is no definitive step-by-step checklist to guide the seeker through the process. In fact, van Manen (1990) warns against the adoption of a "mechanistic set of procedures" (p. 30). Rather, the researcher is to be aware of the methods and procedures available and determine which best fit the research question. Four such researchers have sought to explore interpretive inquiry and to share what they have found thus far regarding Hermeneutic Phenomenology in this discussion. All four began with a question of lived experience and used phenomenology to seek a description of that experience.

Phenomenology.

This methodology is the study of an event, phenomenon, or lived experience. It seeks to describe a phenomenon at one place in time (van Manen, 1990). Phenomenology cannot be generalized to all human situations, but rather examines in depth a human experience that has already taken place. It is a search for greater understanding and new possibilities (Hultgren, 1989). In this way, one becomes more in tune with the breadth and depth of others' experiences and, by doing so, becomes more aware of one's own. The nature of lived experience is gathered through some form of text, which may include journals, letters, interviews, autobiographies, or other records of human experience. A dialog between the researcher and the participants takes place in which the phenomenon is explored in depth by an examination of the essences or themes that are shared within the text.

Phenomenological inquiry is a search for new possibilities that result in the gaining of an understanding and awareness of different ways of thinking and acting which can result in the outcome of better decisions being made (Hultgren, 1989). As compared to positivistic research, the intent is not to develop theories that predict human behavior or that are generalizable. The thinking that occurs as a result of phenomenology informs our ongoing involvement in everyday life and practice and may lead one to engage in action, either personal or collective. In phenomenological research, the researcher is not a detached observer but, instead, maintains a strong and oriented relation (van Manen, 1990). Since interpretive research is subjective in nature, it is important to understand the perspective of the researcher, as it will contribute to the overall study. With the researcher as participant in interpretive inquiry, it is important that the researcher bracket their own experience by reporting their personal interest and assumptions regarding the event being studied. Phenomenology is a philosophical orientation that provides the basis for this form of interpretive research. Although it is by nature fluid, There are certain key concepts for its use a research methodology.

Giorgi (1997) has taken the philosophical concepts of phenomenology and transformed them into concepts for phenomenology as a research methodology, and he has developed a method for conducting phenomenological research as well as a set of steps for analyzing phenomenological data. Giorgi's three major concepts include the essence of the experience, phenomenological reduction, and description. The goal of the phenomenological researcher is to uncover the essence of shared human experience. Essences are the core invariants of the experience, which if non-existent would render the experience something else. "Essences are the core meanings mutually understood through phenomenon commonly experienced" (Patton, 1990, p. 70). Essence as defined by Giorgi (1997) is "a constant identity that holds together and limits the variations that a phenomenon can undergo" (p. 242).

The second concept, and also very important to phenomenology as a research methodology is the phenomenological reduction, which is the process of the researcher adopting a scientific attitude and stepping back, examining, and describing the phenomenon (Giorgi, 1997). Methods such as the conversational interview are used to gain an understanding of an event by breaking them down into multiple themes within all or most of the interviews.

Third, because the purpose of phenomenological research is to understand better the lifeworld, the descriptions are obtained from the interviewees, who are in the natural attitude, as they talk about their specific experiences of the phenomenon under study (Giorgi, 1997). The focus on description, therefore, sets phenomenology apart from hermeneutics, which focuses on interpretation. Though "pure description and knowledge, that is, accounts and explanations of human experience free of researcher's own perspective and involvement in the lifeworld, are impossible," the goal is to provide description of the interviewee's experience rather than the researcher's interpretation of the interviewee's experience (Dalhberg & Drew, 1999, p. 14).

Hermeneutics

This interpretive methodology is named for the messenger god in Greek mythology, Hermes, who delivered and, if necessary, interpreted messages from the god Zeus to mortals. Historically, hermeneutics has been used to interpret religious texts. In education, it is used to gain an in-depth understanding of educational experiences (van Manen, 1990). Although hermeneutics deals with the understanding of life experiences, not all scholars approach hermeneutics in the same way. The existentialist, Hans-Georg Gadamer (1975) provided perhaps the most useful approach to hermeneutic inquiry. Gadamer believed that understanding is not static but an ongoing circle of going out and coming back that begins with self-understanding and proceeds to intersubjective understanding, and is a way of being (Gadamer, 1975).

Unlike the hermeneutics of Dilthey (1985) and Hegel (1971), which presented more regimented procedures, Gadamer did not believe that there was an endpoint to understanding, but rather used an ongoing dialogue to achieve understanding. His philosophy focused on the *fusion of horizons*, or the common understanding between text and reader. It is a continuing cycle of trying to make the strange familiar. When one recognizes a newly grasped thought or idea after conversing with a text or others, and when understanding has been reached, then one has arrived at a new place. It is here where the researcher and participants come to intersubjective agreement on the themes and interpretation of the event.

From this new place and new understanding come new questions and thus begins a new phase of Gadamer's hermeneutic circle. Gadamer's method of understanding depends on the context in which it is found, so this truth becomes situational truth. Thus the event or experience is explored through Phenomenology and the situational truth or understanding is found through Hermeneutics.

Hermeneutic Phenomenology

Hermeneutic Phenomenology is the methodology most appropriate when the experience to be explored is one in which meaning is sought. According to van Manen (1990), a question that seeks to understand meaning can be addressed by hermeneutics. Hermeneutics is interpretation, while phenomenology is the study of a phenomenon or event. Together, they describe a philosophy that seeks to bring to light, or make sense out of everyday action (van Manen, 1990). Hermeneutic phenomenological research is guided by an interest in understanding what shapes our lives (Hultgren, 1989).

"From a phenomenological point of view, to do research is always to question the way we experience the world, to want to know the world in which we live as human beings" (van Manen, 1990, p. 5). Combined with phenomenology, hermeneutics adds the aspect of interpretation to the description of an experience

Conversations

Merchant and Dupuy (1996) emphasize that, "In any research, the decision regarding methodology is dictated by the research questions that are asked" (p. 539). Cooper (1999), Gibson (2000), Hanes (2000), and Sundre (2000), all asked questions that were of special significance to them.

Beginning with the premise that the returning older student presents an opportunity to look at the experience of an increasing population in higher education, Cooper,(1999) saw themes of learning that did not apply to the way she learned in the past. A belief that the non-traditional learner needed a different learning situation, the overall question for study was, *what does it mean to be a midlife adult returning to the graduate classroom after an extended period of time?*

To understand and interpret the experiences of women from another culture, Sundre (2000) paraphrased two framing questions—*"What is the question to which the interview participants' stories are a response?"* and *"What do I want to learn from this information?"* (Walker, 1996)—to determine the central research question: *"What is it like to be a Jewish woman who emigrated from the former Soviet Union?"*

Hanes (2000) noted that increasing numbers of women are beginning or returning to higher education, particularly to technical colleges where the focus is on training or retraining for specific job skills. As a counselor in a stand-alone technical college in Minnesota, she saw countless women 30 years old and older returning to or beginning their postsecondary education at a technical college. With increasing numbers of women returning to higher education in general and to technical colleges in particular, more information is needed to better understand this phenomenon. Her question then was *What is the experience like for women students, aged 30 years old and older, in a public technical college?*

As van Manen (1990) notes, the starting point of a phenomenological study involves determining what one is deeply interested in and identifying this as an experience (true phenomenon) that human beings live through. Gibson (2000) had an interest is in gaining a deep understanding of the experience of women faculty as protégés. This leads to the research question,: "*What is the experience of being mentored like for women faculty?*

Personal experience gave these researchers a desire to understand a phenomenon in which they were involved either directly or indirectly. They each determined that the research question could best be explored through the use of the conversational interview.

Methods

Conversational interviewing was the primary method used in all of the four studies in this discussion. This interview consists of a primary question asked of each participant, such as, *what is it like...?* Although there may be certain responses expected, the researcher only asks follow-up questions based on the actual responses. For this reason, it is not possible to have a script before the interviewing begins. Leading questions are not to be asked, so that the themes of the event will reveal themselves naturally. In order to understand the responses and to maintain clarity, all interviews were tape recorded and transcribed. Participant names were coded to maintain confidentiality. For this analysis, the transcripts were read and reread using the selective reading approach to capture and grasp the themes, discerning commonalties by identifying key phrases or by summarizing the main thrust of the meaning of the themes (van Manen, 1990).

It was important all of the researchers to recognize and make explicit their assumptions and to "bracket" them or place them aside in the conversations with the participants. In this way, they would not be predisposed to interpret the experience of the participants based on their own common-sense pre-understanding of the nature of the experience.

Conclusion

In an effort to define the process of this research, these researchers were taught a language that best describes the art and science of these methodologies. Research methodologies are *positivistic* (quantitative*), interpretive* (qualitative) or critical science (Merriam, 1998). Interpretive research includes such methodologies as phenomenology, hermeneutics and others. Since the information collected is not numerical, in interpretive research we refer to *text* rather than data. Likewise, there is not validity and reliability as understood in quantifiable studies, rather the researcher and participant come to *intersubjective agreement.* By defining a somewhat separate language for these studies, they may then be better distinguished from qualitative research that has gone before. It is hoped that more precision of language will better define the research paradigm.

Further reflecting on this process, Cooper (1999) and Sundre (2000) have questioned whether or not it was necessary to do both hermeneutics and phenomenology. Historically the relevance, or 'so what' of qualitative research has been questioned. Combining the description of an event (phenomenology) with the interpretation (hermeneutics) of the event, many felt that there was a better answer to the question. The richness of the experiences studied together with a strong philosophical foundation for phenomenology makes it possible for it now to stand alone as a legitimate research methodology. Gibson and Hanes will use only phenomenology for their research.

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Presented at the Midwest Research-to Practice Conference in Adult, Community, and Continuing Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

TRAINING YOUNG ADULTS IN INTERNATIONAL SETTINGS: DO THE THEORIES APPLY?

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Abstract

There is a renewed interest among developing countries and international aid agencies working with them to address educational and training needs of young adults, often called "youth". Youth are interested in contributing to national development but lack the necessary skills. A U.S. Agency for International Development pilot in Uganda, the Rural Youth Initiative, designed a training-of-trainers program teaching leadership, community development, project and proposal management, entrepreneurship and training skills to about 150 youth ages 18-30. Adult education principles and experiential learning practices were employed throughout the five-day training. These were new to most of the youth and were challenging, but greatly increased skill attainment. Youth rated the training high and said they gained confidence to train others. A pre and post-training self-assessment of 24 skills found 54% of the youth increased at least one-half of their skills by at least two points on a scale of 1-5. Leadership skills were rated significantly more useful than the other skills. Since the training, youth received local funding for training in eight districts and several projects. While many adult education theories are applicable to young adults in developing countries, others must be examined in terms of human development stages, traditional training methods, and cultural interpretation.

Introduction

In many developing countries, 60% and more of the population is comprised of youth under the age of 30. Those who would be considered young adults in the U.S. - persons ages 18-30 - are considered "youth" in Africa. With that designation comes stereotypes of immaturity and dismissal of the contributions that youth can potentially make to national development. If not productively engaged in earning a living, education, or community development, youth do - and have historically - pose a threat to national security. Yet the traditional educational system and limited opportunities for youth development organizations do not provide children with the experiences and opportunities to develop the skills necessary to contribute to formal or informal development processes as they reach young adulthood. Government and non-government development agencies are renewing interest in supporting training for young adults (youth) with the assumption that adult education principles proven and used in the West are applicable to young adults in the developing world.

U.S. university and extension professionals are often invited by foreign aid agencies and political leaders of developing countries to provide technical expertise and training to adults. This paper is based on the author's experiences with and reflections on these situations, specifically on a recent opportunity designing, developing, and delivering a training-of-trainers program for young adults in Uganda. The Rural Youth Initiative was a pilot program funded by the U.S. Agency for International Development (USAID) in partnership with the U.S. Department of Agriculture (USDA). An underlying assumption was that the development of individuals contributes to their own portfolio of skills and competencies that they can use to earn a livelihood as well as benefit their organizations, community, and nation. The intended outcome was to help youth attain the skills they identified as needing to make a contribution to the development of their communities and nation. The program was initiated in January 1998 and concluded in October 1999.

Situation

About 75 percent of the population in Uganda is comprised of children (0-18) years and youth (18-30 years). Uganda has one of the world's lowest life expectancies, 40 years, and one of the world's highest fertility levels (Population Reference Bureau, 1998). An early leader in addressing the AIDS epidemic, Ugandan AIDS infection rates among adults dropped from 14 percent in the early 1990s to eight percent today, yet there is a growing rate of infection for infants and teenage girls (Bollag, 2000). Lack of education is both a contributor to and consequence of AIDS.

Educational attainment in Uganda is low. Fifty percent of Ugandan women and 75 percent of Ugandan men are literate. Fifty-five percent of primary school children in Uganda reach the fifth grade (Population Reference Bureau, 1998). A new Universal Primary Education policy has led to overcrowded classrooms of 100-150 children. Just eight percent of the girls and 14 percent of the boys are in secondary school (Population Secretariat, 1995) and only seven percent of those who start elementary school complete secondary education (USAID/USDA, 2000). Even those youth who complete secondary or tertiary education say they have had no opportunity for hands-on experiences that link their education with community, employment, or adult needs. The educational system, implemented by British colonists, relies heavily on memorization of facts. Student achievement and advancement is measured by annual examination.

"Be a job maker, not a job taker" is emphasized by Ugandan politicians as a reminder that those few who are educated cannot depend on the government for employment in the public sector, as was the situation for many decades (USAID/USDA, 2000). Young adults, especially, are encouraged to start small businesses.

A pre-training needs assessment of 150 youth throughout the country reiterated the need for training that addresses community participation, unemployment, reproductive health concerns, and education. Youth said they have the desire but lack the skills to make changes and/or provide leadership in their communities. Often their elders fail to recognize them as resources and leaders within the community and instead, are seen as problems.

The government is decentralizing and youth have designated seats at all levels of government, yet have little experience in public leadership. Funds are available to youth to implement local development projects but they lack the knowledge and skills to access this funding. These issues stated by the youth and those detailed above, have implications for the training content as well as the applicability to and response of the learners in this project.

Uganda has two organizations that advocate for youth and student issues that partnered with USAID in this project to implement and sustain the training. Both the National Youth Council (NYC) and the Uganda National Students' Association (UNSA) are rather new and enjoy the support of government ministries. They provided not only partners and an entrée into communities, but also ready trainees as there are thousands of elected officers of these organizations from the national to the local level throughout the country.

Based on this needs assessment, a three-person design team from USDA/USAID, along with three leaders from NYC and UNSA, conducted several Training of Trainers (TOT) activities over an eight-month period. A five-day TOT curriculum was designed focusing on leadership and community development, project management and proposal writing, entrepreneurship, and training skills. A national training reached 32 NYC and UNSA leaders invited from throughout the country, who in turn, with the design team's guidance, implemented four regional, residential training programs for an additional 113 youth. If carried out to the district, county and sub-county levels, the whole system of youth TOT training in Uganda will ultimately reach 18,000 youth who have participated in capacity building training sessions. This was the first time the youth had ever taken part in training designed specifically for their age and needs. The training modeled experiential-learning practices (Palmer, 1981) and principles of adult education (Knowles, 1970).

Results

A training-of-trainers format was well accepted by the youth. National and regional training participants evaluated the training on a scale of 1-5, with "1" being "low" and "5" being "high". Figure 1 shows average ratings of eight evaluation questions.

Figure 1. Evaluation Ratings

Measure	Average Rating n=141
Training met expectations	3.7
Overall quality of training	3.8
Applicability to youth development	4.5
Beneficial to NYC and UNSA	4.6
Training format	4.6
Training manual	4.4
Training pace (1=too slow, 5=too fast)	3.9
Confidence to train others	4.7

Increase in skill attainment or knowledge was measured by a post and pre-training self-assessment (Rockwell & Kohn, 1989). Based on training content and units, learners rated 24 skills in five categories on a scale of 1-5, with "1" being "low" and "5" being "high". Overall, 54 percent of the participants assessed themselves as having increased at least one-half (12) of their skills at least 2 points (Figure 2).

Figure 2. Average Skill Level Increases from Pre- and Post-Training Self-Assessments

Points Increased	Number of Skills n=143
None - no change	2.75
1 point 8.80	
2 points	8.15
3 points	3.44
4 points	.90

These data suggest that the training content was appropriate yet challenging to most participants, who thought they did increase their skills.

In addition to assessments of skill levels, participants were asked at the conclusion of the training to rate the usefulness of each skill category on a scale of 1-5. These averages were compared to the average increase in skills and the average post-training ratings.

Figure 3. Comparison of Training Skills: Average Usefulness, Increase, and Overall Competency

Skill	Usefulness	Increase	Post-Training Rating
Leadership *	4.6	1.4	4.2
Community Development	4.3	1.75	4.0
Project Management	4.45	1.7	4.05
Entrepreneurship	4.4	1.7	4.0
Training	4.4	1.8	4.0

As shown in Figure 3, all the skills were deemed useful and participants increased their overall skills, rating themselves high in each category at the conclusion of the training. They rated their increase in leadership skills significantly lower than the other categories, yet still rated their overall leadership skills significantly higher and the content significantly more useful than the other categories. Even though they thought they learned the least and already knew a lot of the content, they still thought leadership skills the most important topic.

Impact

It is still too early to measure the long-term impact of this training program. But even immediate outcomes are promising. NYC and UNSA leaders have secured funding from the Ugandan government to take the training to the next step in eight districts - an unprecedented responsibility for youth in the country.

An impact assessment one year after the national training found nearly one-half of the trainers had started their own businesses, which they attributed to their gain in entrepreneurship skills and self-confidence. Of the eight persons who responded to a written survey, four reported entrepreneurship skills as the most personally beneficial. Four others listed leadership skills - especially conflict resolution, patience, and creativity - and project proposal writing and management skills as the most personally beneficial. All felt their job and career prospects were better after the training. All eight respondents had multiple contacts with Government of Uganda officials from the local to the national level and five of the eight had contacted international donors besides USAID.

Conclusions about Theory and Practice

The author observed many changes in mind-sets about learning and in organizational capacity during the training. One change is that historically, foreign aid organizations pay learners a "sitting fee" to attend training. While public transportation, lodging and meals were paid by the USAID grant, a sitting fee was not paid to the youth, who said training opportunities are rare and personal development was incentive enough to take part. This addressed the adult education principles of recognizing demands on adults' time and incentives for learning.

Experiential learning methods were new to the youth, who at first found the methods challenging and tiring. Later they agreed they had learned many practical skills and applications that went beyond theory. Even participants who were experienced teachers felt the learning activities were more effective than commonly used lecture formats and many intended to apply many of the methods in their classrooms. They also recognized that since they do not learn well from lecture-only teaching formats, they are ineffective in changing community members' behavior merely because they are told they "should."

Even though the participants rated the training format and manual high, many of the trainers at the district level had trouble using the manual and following the directions without extensive preparation by the author. Perhaps the oral tradition of Ugandan culture, along with little experience in participatory learning does not instill good habits in reading and following written directions. In addition to the oral tradition reliance, many of the concepts taught were new to the learners and learning content and training methodology materials simultaneously was challenging. Many of the trainees-cum-trainers were not prepared to teach the materials after learning it just once - as was expected. They had limited experience with the training techniques and content on which to draw that supported the written training manual. Further study is needed to examine a TOT format for young adults who have no previous experience with the training content.

Another theory challenged in this training relates to human development. There is limited research of developmental stages in non-Western cultures. Do youth, as those in this study, who typically take on adult responsibilities at a very young age pass through developmental stages at different rates? Are 18-30 year-olds youth? In contrast, is a 25 year-old just completing secondary school with limited expose beyond her village ready for adult roles? This tension between youth and adulthood may have implications for applying adult education methodology in training that need further study.

As development organizations embrace the notion of helping young adults gain the skills necessary to contribute to national development, adult educators must carefully examine their assumptions about the application of theories and principles. While many are applicable, the educational, cultural and social background of the learners may require theories to be examined, challenged and modified.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

EMBRACING OUTREACH AND SCHOLARSHIP AS A VALUED PART OF FACULTY WORK

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Abstract

Scholarship is the work that distinguishes faculty from other professionals. It is creative, intellectual work that is valued by those for whom it was intended as well as by the scholar's peers. The University of Wisconsin-Extension has recently adopted articles of faculty governance for promotion and tenure incorporating scholarship.

Faculty members from the University of Wisconsin-Extension Department of Family Development recently received promotion to Professor using the new review process incorporating scholarship contributions. The new review process emphasizes the inherent variety of scholarship that characterizes the broad mission of Extension faculty. It also encourages appropriate and creative forms for information delivery, educational innovation, and teamwork and collaborative educational programming.

The effectiveness of the educational programs of the University of Wisconsin-Extension depends on the scholarship of its faculty. This paper will share the process developed and give examples of scholarship produced by Extension faculty.

Introduction

Institutions of higher learning, including the University of Wisconsin, are involved in efforts to embrace scholarship as a valued part of faculty work. In 1997, the University of Wisconsin-Extension revised and adopted articles of faculty governance incorporating scholarship. County faculty members in the Department of Family Development chose the option to be reviewed and evaluated for promotion based on their scholarly work. The most significant challenge of this review process is the need to understand and define scholarship in order to assess and evaluate performance of faculty for promotion. Brief highlights illustrating scholarly Extension programming are included.

Body

Scholarship is not easily defined or easily measured. Much of the discussion of scholarship currently taking place within universities was stimulated as a result of the work of Ernest L. Boyer and presented in his 1990 book Scholarship Reconsidered, Priorities of the Professoriate (Boyer, 1990). Boyer described specific characteristics of scholarship but did not define scholarship per se. He proposed four separate, yet overlapping, functions of the professoriate as the scholarship of discovery; the scholarship of integration; the scholarship of application; and the scholarship of teaching.

At Oregon State University, Boyer's book provided the impetus for discussion by a faculty committee in the College of Agricultural Sciences led by Professor and Dean Emeritus Conrad J. Weiser. The committee's objectives were to develop a collective understanding of what scholarship implies and to describe the nature of scholarship at a university in concise terms that would be understood by faculty in all disciplines, and by nonacademics as well. This faculty group at Oregon State University defined scholarship as creating something new that is validated and communicated. They described the following five forms of scholarship that were similar to the four proposed by Boyer: teaching and learning, discovery, artistic creativity, integration and application (Weiser, 1995).

The University of Wisconsin-Extension has also been involved in efforts to embrace outreach and scholarship as a valued part of faculty work. University of Wisconsin-Extension differs significantly from resident campuses with respect to program content, clientele, teaching methods, and financing. University of Wisconsin-Extension faculty are located on the University of Wisconsin campuses or in county/area offices. They have a specific expertise with a broad community-based constituency.

In 1995, the University of Wisconsin-Extension established an ad hoc task force to review current practices of the tenure process. The charge of the task force was to review the responses and comments from departments and faculty regarding the recommendations for the restructuring of the tenure process and to develop detailed language for the implementation of the proposed tenure process. One of three sub-committees of this task force addressed tenured faculty review with a focus on scholarship. After much discussion and careful consideration, the committee recommended incorporating the model of scholarship developed by faculty at Oregon State University.

As a result, the University of Wisconsin-Extension revised and adopted Articles of Faculty Governance documents in 1997. For a smooth transition, faculty who began on the tenure track prior to July, 1998 have the option to choose the existing tenure review process or the new review process reflecting scholarship. Faculty who began on the tenure track after July, 1998 must use the new review process. The existing tenure review process relies heavily on a research and teaching paradigm, parts of which remain important for certain aspects of Extension work. However, this teaching and research model does not adequately define all expectations of Extension faculty. The current process relies on a faculty member's written summary of past programs, teaching examples and evaluations. The revised process asks faculty seeking tenure to prepare a portfolio that incorporates existing planning and reporting documents along with performance review information. In addition, faculty prepare a professional resume and a summary statement of their professional contributions and scholarship.

For faculty members choosing the new tenure review process, the Articles of Faculty Governance Criteria for Faculty Appointment and Promotion in University of Wisconsin-Extension states the following: "Scholarship is the work that distinguishes faculty from other professionals. Scholarship is creative, intellectual work that is reviewed by the scholar's peers who affirm its value, and is added to our intellectual history through its communication. Scholarship includes, but is not limited to, teaching and research. The creative work of artists, the insight of those who integrate disciplines, and the effort of those who foster the application of others' scholarship are all forms of scholarly work. Common to all forms of scholarship is the act of communication and validation. Different forms of scholarship will have different audiences and different means of communication. All scholarship must be validated. The creative work of every scholar must be valued by those for whom it was intended as well as by the scholar's peers." (University of Wisconsin-Extension, 1998).

Academic departments recommend promotion in faculty rank, including tenure. The Department of Family Development is one of the academic departments of the University of Wisconsin-Extension. The faculty and academic staff in this department profess expertise in the discipline of family development, which is the growth, and development of individuals and families.

In 1998, faculty in the Department of Family Development requesting promotion had the option to be reviewed based on the existing or new tenure process. A total of six out of eight faculty members applying for promotion for professor in 1998 chose to have their work evaluated using the new tenure process.

Faculty members chose to be reviewed using the new process for several reasons: 1) A major section in the tenure documentation is the faculty members' multi-year and three past annual plans of work and accomplishment reports. These documents demonstrate the faculty member's ability to analyze the local situation, identify program priorities, design an action plan, implement the plan and evaluate impacts. A significant amount of time every year is given to writing plans and reporting accomplishments. This allows for a review that is recorded as it occurred, without the need for rewriting; 2) Another component is an eight page summary statement in which the faculty member has an opportunity to reflect upon and assess professional contributions and scholarship. In this summary statement, the faculty member analyzed career contributions, reflected upon the most significant parts, developed a framework for describing the contributions, and explained the impacts and implications for the intended audience, as well as for the profession; 3) The summary statement of professional contributions and scholarship provided valuable documentation that could be shared with key stakeholders, including county board of supervisors, community leaders, and University of Wisconsin-Extension county and state colleagues; 4) The new process allowed faculty with administrative responsibilities to demonstrate scholarly contributions in non-traditional programs. This is significant as many more department members are assuming administrative leadership roles; 5) Writing the summary statement, provided the faculty member the motivation and stimulation to plan future program directions.

This new review process provided challenges for the first group of faculty in the department choosing this option as well as for faculty members reviewing their peers. The most significant challenge of this new review process is the need to understand and define scholarship in order to assess and evaluate performance of faculty for promotion. Judgments regarding what does and does not constitute scholarly work is difficult. Due to the fact that scholarship is not easily defined or measured, this is an evolutionary process.

One way to achieve a better understanding is to look at examples illustrating scholarly Extension programming. The following brief highlights are from documentation provided by three faculty who received promotion from Associate Professor to Professor in 1998. Note how the examples constitute creative intellectual work, how the results were communicated with others and validated by peers.

1) The University of Wisconsin-Extension Outagamie County Family Living Educator collaboratively produced a community access television program to educate Hmong families on individual, family, and community issues. Programs were designed to help Hmong families learn about the transition of living in America. Topics included health, nutrition, financial management, social issues, parenting, and accessing community programs. Hmong individuals were recruited and trained to be on camera as hosts and provide technical assistance for taping, editing, and production.

Since 1992, over 100 programs have been produced in the Hmong language and are available in public libraries and used by a variety of community agencies. Several communities in Wisconsin and Minnesota have utilized the tapes for public television and community access programs.

The faculty member presented a Showcase of Excellence poster session at the 1997 Galaxy Summit, a national Cooperative Extension conference. "Bridging Hmong American," an article which explains how to replicate the project with other diverse audiences, was published in the National Extension Association of Family and Consumer Sciences journal.

2) The University of Wisconsin-Extension Walworth County Family Living Educator's role evolved from working closely with families and individuals at the program level to working at the agency level with decision-makers on public policy issues. As a result, the faculty member was instrumental in the creation of the Family Resource Coalition which laid the foundation for a community-based system of comprehensive coordinated and family focused programs and services. The Kellogg Foundation selected Walworth County as one of three national research and demonstration sites to test the effectiveness of the Healthy Families America home visitor program. Healthy Families is a prevention program aimed at preventing child abuse and neglect.

Three Healthy Families programs were in operation in Wisconsin prior to the Kellogg project in 1995. Due to the success of Health Families Walworth County, the program has been institutionalized within the Wisconsin Department of Health and Human Services. In addition, hundreds of agencies, professionals and colleagues from Wisconsin and other states as well as Australia have visited or received information about this model program. Three years later, Wisconsin had home visitation programs serving parents of newborns in 43 communities. As a result, policy changes have occurred at the state level with the creation of the 1997 Wisconsin Act 293 within the Department of Health and Family Services to provide additional funding for home visitation programs.

3) Annual Family Impact Seminars for local policymakers were introduced in 1996 by the University of Wisconsin-Extension Jefferson County Family Living Agent. Adapted from a successful national and state model, these seminars are policy forums designed to bring a family focus to policymaking. The model has moved from a seminar for local policymakers to a sound planning process, which has led to actual implementation of policy changes. For example, as a result of the first Family Impact Seminar on juvenile crime, local policymakers recognized the need for a Delinquency Prevention Policy Board. Since its inception in 1996, the board has received five grants from the Wisconsin Office of Justice Assistance and has implemented the following initiatives aimed at preventing and reducing juvenile delinquency: 1) Project JOiN (Juvenile Offender Involvement Network); 2) a bullying prevention program in two elementary schools; 3) formation of a committee to study juvenile secure detention program and facilities; and 4) developing a comprehensive strategic plan.

The creation and success of local Family Impact Seminars have been communicated with others through a presentation, "Family Policy Alternatives Education: Local Family Impact Seminars" at the National Extension Association of Family and Consumer Sciences annual conference and in a paper published in a national association journal. This program received the Public Policy Education Team Award from the National Extension Association of Family and Consumer Sciences in 1997.

Conclusion

The University of Wisconsin-Extension's effort to embrace outreach and the expanded definition of scholarship as a valued part of faculty work resulted in the revision and adoption of faculty governance documents in 1997. The challenge of this new review process for the Department of Family Development faculty is the need to understand and clarify what constitutes high quality scholarship.

Understanding and defining scholarship is an evolutionary process. As faculty members increase their comprehension about the forms of scholarship and how to review portfolios, the collective understanding will improve.

Promotion and tenure are earned on the basis of a faculty member's scholarly contributions and the promise of continuing contributions in the future. Faculty have a responsibility to communicate the contributions made to the profession. Redefining those scholarly contributions places greater responsibility on all faculty.

Opportunities are needed to stimulate thoughtful discussion for this new understanding about scholarship. New approaches for helping faculty members prepare for promotion and tenure would be beneficial. Continued dialogue between the academic departments will improve the level and extent of applied scholarship throughout the University of Wisconsin-Extension.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000

DEBUNKING THE BURNING BUSH MYTH: RECOVERING EVERYDAY EXPERIENCE IN TRANSFORMATIVE LEARNING

John M. Dirkx

Abstract

The idea of transformative learning attempts to capture both the process and outcomes of significant, meaningful learning in adulthood. Dominated largely by Mezirow's conception of perspective transformation, and often conceptualized as an ego-based, rational, reflective process, research and theory has often focused on transformative learning associated with dramatic or traumatic life events. In this paper, transformative learning is conceptualized within Jung's theory of individuation and non-egoic imaginative processes. In contrast to the extraordinary experiences which characterize much of the current rhetoric in transformative learning, the focus here is on recognizing, naming, and elaborating the powerful transformative images that arise within ordinary, everyday formal learning contexts

Over the last twenty years, transformation theory has become an increasingly popular approach to studying and understanding personally significant learning in adult and continuing education. First introduced by Jack Mezirow in the 1970s to help understand the experiences of women returning to community college, transformative learning has become one of the most generative theoretical ideas in the field (Taylor, 1997). Much of the rhetoric surrounding the concept of transformative learning suggests a dramatic, extraordinary experience, arising from and completing itself within a relatively unusual and upsetting event or series of events within our lives. Experiences such as divorce, death of a significant other, loss of one's job, a diagnosis of life threatening or chronic illness, or new cultural settings are considered "trigger" events that can initiate a transformative episode. Transformation is thought to be a kind of working through of these traumatic events, mediated by critical reflection and potentially eventuating in a fundamental shift in meaning perspective (Mezirow, 1991).

This view of transformation is often described as an "aha" or "eureka" type phenomenon, what I term the "burning bush" experience, an allusion to a story told in Exodus. In this story, Moses experiences the divine in the voice of God emanating from the center of a burning bush, resting on the side of Horeb, the mountain of God. As the story goes, this experience produced a rather profound shift in Moses' perspective, dramatically altering his career, and transforming him from a tender of sheep to the leader of a whole people. In 25 years as an educator and many more as a learner, however, I have found such burning bush-like experiences relatively rare. This is not to say that many individuals don't experience learning in these settings as deeply personal and significant. Their experiences, however, are not usually characterized by traumatic, "disorienting dilemmas" (Mezirow, 1991), which throw the person into a state of cognitive dissonance. Rather, this type of learning seems more subtle, evolutionary, and even enigmatic. Aspects of the learning environment often seem to capture and captivate. These are not the heroic struggles depicted in perspective transformation, in which individuals use reason to wrest knowledge from the throes of ignorance. Individuals are often swept up and carried away by forces seemingly beyond their conscious control. The intensity of their engagement with the content often surprises or even startles them. They are caught up with the images and symbols which swirl around the learning environment (Kritskaya & Dirkx, 2000).

This paper represents an ongoing effort (Dirkx, 1997; 1998; Kritskaya & Dirkx, 2000) to develop a better understanding of the role that imagination plays in fostering transformative learning. I suggest that the potential for transformative learning in formal settings rests in the ordinary, "everyday" occurrences of these environments. When approached imaginatively and with an openness to the unconscious, they present powerful opportunities to see mystery in the mundane, to find enchantment in everyday life (Moore, 1996), to deepen the multiplicity that makes up the self (Hillman, 1975) in seemingly ordinary experiences. This view of transformative learning is grounded in Jung's concept of individuation (Boyd, 1991; Boyd & Myers, 1988) and imaginative modes of knowing (Heron, 1992; Taylor, 1998).

Transformative Learning as Individualization

Jung (1921, quoted in Jacoby, 1990) defines individuation as a "process by which individual beings are being formed and differentiated....having as its goal the development of the individual personality" (p. 94). Jung believes that the development of individuality is inherent to being human, and that the process is stimulated and guided by a genuine, natural striving for individuation - becoming who we truly are. The process of individuation represents a working dialogue between ego consciousness and the powerful contents of the unconscious. It recognizes that very often our conscious, ego-based striving to be what we want to be is not the same as being who we are (Jacoby, 1990). Opening and maintaining dialogue with one's unconscious allows discovery and awareness of our own personal paths towards self-realization. We come to understand that our conscious will is often quite one-sided, reflecting the influence of our socio-cultural contexts and personal biographies. Realizing ourselves more fully involves consciously participating in the process of individuation by engaging in dialog with the unconscious aspects of our psyche. From the perspective of individuation, this is what is meant by transformation. Without such conscious participation, we are much more subject to compulsions, obsessions, and complexes which may be the darker, more unconscious manifestation of the individuation process.

In contrast to the ego-based processes of reason and rationality characteristic of dominant views of transformative learning, the language of the individuation process is largely symbolic and expressed in the form of images (Hillman, 1975). Symbols are powerful images or motifs that hold considerable significance for us because they represent, at an unconscious level, deep-seated issues and concerns that may be evoked through the formal learning setting. In general, we experience these symbols and images as imperatives. We are drawn to them, compelled by them, caught up in them. They populate our consciousness and we wonder what they mean and how they got there. At times, these images will manifest themselves within the content we are studying. Other times, they arise within our interactions and relationships with instructors and fellow learners. In a course on adult learning, one student was captivated by the story of Dvora Baron, a Hebrew writer. Her story and the method in which it was told by her biographer (Lieblich, 1991) dramatically changed the future of her graduate program. In a recent workshop on transformative learning, participants and facilitators were surprised by the emergence within the group of an animated and emotional discussion about the prevalence of Judeo-Christian images in our conversations. The issue seem to come out of nowhere and dominated discussion for an extended period. These examples reflect the emergence of images within the learning environment and their power to direct our attention and energy. Transformation as individuation has its origins in such images. We do not choose these images. Rather, they choose us.

Boyd and his colleagues (Boyd, 1991; Boyd & Myers, 1988) have explored the profound implications that individuation has for adult learning settings. We might think of individuation as a naturally occurring dimension of human existence, of which we may or may not be fully conscious and which expresses a deep, non-egoic aspect of ourselves yearning for voice. In his view of transformative learning, we develop a dialogue between the conscious ego and the less conscious aspects of the psyche or Self. Through this process, mediated largely through symbols and images, learners gain insight into those aspects of themselves that remain hidden from conscious awareness, yet serve to influence and shape their sense of self, interpretations of their external world, and their day-to-day actions. The deep impression that Lieblich's unusual approach to biography left on a learner, and the use of Judeo-Christian terms in group discussion hint at such images.

Thus, formal settings of adult learning are characterized by both individual and collective processes of individuation (these processes occur in group an organizational contexts but are not the primary focus here. See Boyd, 1991). Learning becomes potentially transformative when we recognize, accept, and name the deep psychic images that arise within us and which often manifest themselves within the context, content, and process of the learning experience. The feelings and emotions associated with these images invite us into a process of self-exploration and self-discovery. Coming to really know and understand the material that we are studying - making sense of the learning experience - involves developing and maintaining a dialogue with the images evoked by the content or process of formal learning. Through this process, both content and ourselves are potentially transformed. We begin to consciously participate in our own individuation. We experience heightened self-awareness or self-knowledge. This does not suggest, however, that such learning is a self-preoccupied, narcissistic search for " me". Jung stressed that individuation was not to be confused with individualism (Jacoby, 1990). Individuation, Jung argued, leads to broader, more authentic collective relationships, rather than isolation and narcissism.

Participating consciously in individuation represents a deeply spiritual journey of contemplation and action (Palmer, 1990), through which we grapple with the fundamental questions of who we are as persons, what our world is about, and our role in it. Unlike critical reflection, in which we actively inquiry intellectually into our fundamental assumptions (Mezirow, 1991), contemplation requires a quieting of the self, an opening to awareness, a fostering of receptiveness to and acceptance of all that might come in the quiet. All adult learning always occurs within the context of this potential, a matrix of individuation in which learning and change occur. All learning is an invitation to - points to - a deeper, more imaginative and profound relationship with one' self and the world. All learning symbolically expresses some aspect of this relationship. Whether we accept this invitation will determine the extent to which our learning is transformational.

The role of imagination in transformative learning

One of the difficulties in recognizing the ordinariness of transformative learning in formal learning is in the ways in which we think about these settings in adult and continuing education. Rarely are they seen as more than places for the dissemination or reproduction of predetermined knowledge and skills judged to be necessary in addressing certain aspects of the learner's outer reality. Examples include updating knowledge and skills in continuing professional education, fostering "employability" skills in workplace learning, and transmitting information about college life in parent orientation programs. Even when educators attempt to "contextualize" content or instructional practices within the lives of their learners, the focus is on instrumentally addressing tasks or problems the learner faces in work or, less commonly, in the family. Such views rarely leave room in the instructional process for recognizing how the desire for deep, personal, significant learning manifests itself within the learners' lives.

<P>The constructivist turn in education has underscored how we, as learners, construct what it is we are coming to know. Learning involves talking and listening to others, of exploring with others what is meant by the text. Mezirow (1991)suggests that this aspect of learning reflects its communicative dimension. Together, we as learners and teachers explore and come to understand what particular content or subject matter means or might mean to us within the context of our individual and collective lives. Learning as constructivist and communicative helps us better understand the relevance of the imagination to transformative learning. In formal learning contexts, we are intimately in relation with the text and with each other. These environments are emotionally charged, representing what Brookfield (1993) refers to as "emotional battlegrounds. They draw in and cut across multiple aspects of our lives. They are inherently emotional and imaginal (Heron, 1992). Our understandings and interpretations within these environments are mediated not just through ego-based, critical reflection. We project onto the situation fantasies and images that unconsciously and spontaneously arise and which shape the meaning we construct of the experience (Chodorow, 1999).

In focusing on the role of imagination in transformative learning, we challenge the "rationalist doctrine" on which much of adult learning is based (Dirkx, forthcoming). An imaginal approach suggests that the ways in which we come to perceive and apprehend our selves-in-the-world are fundamentally emotional and imaginative. That is, our connection with the everydayness of our lives - our deep sense of what it means to be a self-in-relation - is not conceptual, rational, or perhaps even linguistic. Rather it is inherently emotional, imaginal (Heron, 1992), and spiritual (Miller, 2000; Tisdell, 2000). Thus, transformative learning as individuation consists largely of recognizing, accepting, and working with the symbols and images which arise within the context and which we use to help guide and make sense of the situation. As Jung noted, these images and symbols are inherently connected with emotions and feelings which arise within the process of learning. Behind every emotion is an image. It is this image which nurtures the soul (Dirkx, 1997) and provides the gateway to deep transformative learning.

Making the familiar strange: Ordinary experience as location for transformation

While sometimes manifest in dramatic or traumatic episodes in our lives, transformative learning as individuation seems more rooted in the ordinary, day-to-dayness of our lives. For example, certain lifestyle decisions, such as becoming a vegan (McDonald, Cervero & Courtenay, 1999), can challenge fundamental assumptions we have largely taken for granted. But the work of transformation may not be so much in deciding to become a vegan, as in learning to live and work with the day-to-day spiritual and moral challenges such practice requires of people in Western industrialized societies. Kornfield (2000) expresses a related view in the spiritual practice of bowing:

> We can bow to both beauty and suffering, to our entanglements and confusion, to our fears and to the injustices of the world. Honoring the truth in this way is the path to freedom. To bow to what is rather than some ideal is not necessarily easy, but however difficult, it is one of the most useful and honorable practices. To bow to the fact of our life's sorrows and betrayals is to accept them; and from this deep gesture we discover that all life is workable. As we learn to bow, we discover that the heart holds more freedom and compassion than we could imagine. (p. x)

In the bow, there rests a kind of letting go or letting be, an acceptance of the ordinary, in all its manifestations, as mystery. In an interesting twist on the burning bush story, Mary Rose O'Reilley (2000) describes how learning to tend sheep helped her develop a spirituality based on a full presence in the world. Through acceptance and letting be of the everyday, we begin to recognize and name the powerful images which populate and mediate our ordinary, day-to-day consciousness. From the perspective of individuation, transformative learning is experienced as imperative or call, an experience of the transcendent or divine, its manifestation within the ordinary or even the mundane.

To summarize, individuation is an ongoing psychic process which occurs in all of us, whether we consciously participate or not. When entered into consciously and imaginatively, it provides for a deepening of awareness of the self, an expansion of one's consciousness, an engendering of soul. We become more fully who we are. In Jungian terms, this is transformation - emergence of the self. Dominant conceptions of transformative learning often depict the process as emanating from the proverbial "whack along side the head." When understood in the context of individuation, however, the potential for transformative learning rests in the ordinary, day-to-day challenges and ups-and-downs of our lives. It is reflected in our attitudes toward and imaginative work with the powerful emotions and feelings - and the images behind them - that, as we actively engage the world, emerge in consciousness. I have argued here that formal adult learning experiences provide the context through which and in which these deeper aspects of our selves may find voice. From this perspective, we seek an integration of skills and soul. It may not be a burning bush but viewing transformation within the everyday can provide a fire that kindles throughout life.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000..

A SELF-GUIDED ACTION SCIENCE INQUIRY AMONG A SMALL GROUP OF ADULT LEARNERS

Daniel V. Folkman

Abstract

This paper is a summary of findings reported in a recently completed dissertation on the experience of a small group of practitioners who undertook a self-guided inquiry into their own practice. The research question asked whether a group of practitioners could initiate and sustain their own action science inquiry without the aid of a trained facilitator. The answer is yes. The following summarizes the major findings of this study, which includes a model of the group dialogue and a set of heuristics used by the members to sustain an action science trajectory throughout their sessions. The paper concludes with a brief discussion of the future direction the author is taking in his research and practice as an extension of the present study.

Introduction

This research report is based on a recently completed dissertation that examined the dialogue among a group of five practitioners who engaged in a self-guided inquiry into their own practice (Folkman, 1999). An action science approach was used by the participants because it provides both a theoretical and normative framework to guide the group inquiry (Argyris, Putnam and Smith, 1985). As a social theory, action science posits Model I and single-loop learning as an explanatory framework that describes how human beings create interpersonal and organizational environments that restrict rather than facilitate learning and effective problem-solving. It also explains why many actors experience their colleagues and environment as being overly defensive, controlling, competitive and unjust. As a normative and prescriptive framework, action science offers Model II and double-loop learning. An alternative set of values and interpersonal skills are coupled with a reeducation program that is aimed at helping practitioners enhance their personal and professional competencies while also creating more humane social and organizational environments.

The action science literature holds the assumption that practitioners need a facilitator proficient in Model II skills to help them shift from Model I to Model II. Unfortunately, there are few educator-trainers who have the requisite skills and who are available to facilitate the learning of Model II proficiencies over the months and years that may be required. Clearly, if a Model II world is to become the norm and not the exception, then practitioners must be able to learn the theory and practice of being Model II on their own or through self-guided learning groups. This dilemma frames the research question. Can a group of practitioners initiate and sustain an inquiry into their own practice without the aid of a highly competent facilitator schooled in the theory and practice of action science? The answer is yes. The present study shows that a small group of highly motivated practitioners can initiate and sustain an action science inquiry. Using the concepts and tools encoded in the literature, the members can guide their own inquiry. The group dialogue will reveal the tacit theories-in-use among the members and uncover the binds and contradictions that are imbedded in their Model I behaviors.

Members will reflect on how values, feelings, and old action strategies converge in a habitual and perplexing fashion in their daily practice. They will begin to construct a new integration of values, feelings, and strategies that are aligned with a Model II espoused theory. They will practice, critique, and encourage each other to try alternative interventions that are aimed at enacting Model II skills in the group and in their real world domains.

The following section provides a brief description of the group members and the action science tools used.

Methodology

Group members. The Group consisted of five members. Three members were female, all were middle aged (40s or 50s), white, professional, and successful in their chosen field. Two were university level faculty while others included a human resource director in a large company, an organizational development consultant, and a director of a community-based nonprofit organization. All were personally recruited through a network of friends and associates, meaning the members knew one or more participants prior to joining the group. Thus, findings in the present study are limited because of the size of the group and its demographic profile.

Group meetings. The group met for 17 three-hour sessions. They familiarized themselves with the basic concepts and tools in the action science literature but maintained the option to draw on other approaches to reflection as desired. While some of the group sessions strayed from an action science format, the group made extensive use of several tools in the literature (Argyris, Putnam and Smith, 1985, pp. 340-356) including:

1.Split Screen Case Presentation: This is a two column format used in presenting a case study incident that juxtaposes what was said with the thinking and feelings that members experienced but had not communicated in the incident.

2.Role-Playing: Practicing alternative interventions or action strategies that are intended to realign an incident with Model II values, action strategies, and consequences.

3.Coding for Model I or Model II Behavior: Coding entails examining the text within an incident for examples where advocacy, evaluations, and attributions are combined with illustration, inquiry, and testing in forming Model II strategies.

4.Theory-in-use Proposition: A theory-in-use is a chain of propositions that link governing values and action strategies to consequences. Participants specify their chain of reasoning in "if-then" statements, which explain the reasoning-in-action at the time. A theory-in-use proposition is a hypothesis that explains behavior, postulates causal connections, identifies a mental program that designs action, and predicts that similar mental processes and behavior will be repeated under similar conditions.

5.Giving Reason: This entails learning to overcome the tendency to assign nasty Model I motives to others and failing to see or appreciate the reasoning behind their actions. This also entails shifting the focus from blaming and condemning others to inquiry into why others may be behaving as they do (Putman, 1990, Chapter 11).

Space prohibits discussion on the methods of data collection, analysis and reduction that were employed in this study. These issues will be addressed in the presentation of this study.

Group Dialogue on Critical Incidents

The group dialogue focused on critical incidents brought by the members from their work as examples of Model I behavior in their practice that produced a troubling and undesirable result. The incident is presented in a split screen or dual column format that connects actual conversation with thoughts, feelings, and intentions of the group member that were present but not communicated at the time. The following is an actual case incident. "C" is the group member, Connie, who was making a presentation to a screening committee that was interviewing candidates for a job position. "S" is a member of the committee who needed to leave before the end of the session. Connie has reason to believe that "S" prefers another candidate.

SITUATION ... During the break, I had stepped out to use the bathroom. As I came back in the room, she was riffling (sorta) thru all my notes for the presentation. I felt like she had over stepped a bound. I knew she was going to need to leave the presentation early, but........

WHAT WAS SAID/DONE MY THOUGHTS AND FEELINGS

C: I don't think they will make much sense to you. What nerve! Get your hands off my stuff.

S: (still flipping thru) I wanted to see what else you'll be covering, I will be leaving early. I can't believe this.. You have no right, put them down now!!!!!

C: They're really quite hard to decipher. How am I going to get her to let go of my stuff? God, she has nerve.

S: Oh, that's okay, I'm getting an idea. Right. You're just looking to make a case against me.

C: (I reached for my overheads, much cleaner) Here, this 6-step chart is the best indicator of what I'll be doing after the break. I'll be covering the process and giving examples for each, elaborating on the key parts of each step, etc. Got it. I've pulled her attention to where I feel more control. This is going to tell her what she needs to know. I wish she'd trust me. She could have just asked me....

S: I see, so this is what you'll be covering. I wonder what she's thinking. I'd really like to get away from her. She makes me very uncomfortable.

The first reaction by group members to an incident is to defend one of their own. S is obviously the bad person and Connie performed admirably. The challenge for an Action Science inquiry is to focus on the member's reasoning and feelings and his/her possible contribution in producing a Model I incident. This shift in the dialogue is the "Giving Reason" tool mentioned above. The members learned early that this shift was necessary if the dialogue was to remain on an action science trajectory of probing deeper layers of the values, thinking, feelings and intentions of the members. The following heuristic or set of verbal guidelines was invented by the group in the first case incident that it discussed (not the present example):

Heuristic: Shifting from global empathy and support for the member in a case scenario to examining what is actually said in the incident and the member's unspoken intentions. Recall that the purpose of a case scenario is to examine the member's role in the incident. Suggest looking at both the right and left hand columns of the written scenario. Ask the group how they see the member dealing with the situation in the incident based on what is actually said and on her/his unspoken thoughts, feelings and intentions.

By the time Connie gave her incident, the group was prepared to move directly into a discussion on her possible Model I contribution to the incident and to explore what she could have done differently in an effort to be consistent with Model II values. The following excerpt from the dissertation begins with Sharon (another group member) recalling Model II values.

K3K1P1D1K3D3P2 Sharon: "And if Model II is about open and valid information and then the values would be about sharing. That Connie would want to share your information. You know there is a reason here that you felt uncomfortable sharing your information with [this person]. So, I guess I keep thinking, 'well if this was going to be [Model II]. Connie, yes, did a good job and refocused it and got this woman . . . the information she needed. But [was it done in] a Model II way?' I don't know how to verbalize this . . . Or you could have said, 'I'll be glad to make you a copy and send you my stuff. Call me if you want to talk about it.' I mean it would have been a different conversation maybe. I don't know. I'll let you think about it. It wouldn't have mattered. Yeah. So she was rifling through your stuff… "Connie: "I guess I carry around this thought of kind of decorum where, if I was attending a speech or presentation . . . I would no more feel entitled when the speaker is off wherever going up and shuffling through his or her material. I just wouldn't do it . . . But at the same time, you raise a very good point. From the stand point of free and open communication and information flow. Win-win. If she was indicating it would be helpful to her to see where I was going in the second part of the presentation that she wasn't going to be there for "Sharon: "Yeah. 'Here are my slides. Go ahead and look at them.' Or, 'I'll send you a clean copy of them tomorrow,' or I don't know."

This brief exchange between Connie and Sharon demonstrates the flow of dialogue that occurred in the group. In the space of a few lines, Sharon raises the issue of being consistent with Model II values and suggests what Connie could have said to S that would be aligned with the value of shared information. Connie responds by reflecting on her feelings at the moment and expectations that S's behavior was inappropriate. At the same time, Connie reflects on her dilemma. She wants to be consistent with the value of sharing information, but doesn't trust S. Connie also raises the possibility that S's desire to see the material is reasonable since she will be leaving the session before it ends.

The Cycling Pattern in the Group Dialog

The exchange between Sharon and Connie is densely packed with references to Model II values, inferred or disclosed feelings and intentions, and suggestions on what to say differently. This rapid and fluid cycling between values, feelings, intentions and behavior was present in the group dialogue throughout all of the sessions. A coding scheme was developed in an effort to more accurately describe and document this pattern. Phrases, sentences and/or whole paragraphs were given one of thirty-four separate codes. Space prohibits a detailed discussion of the coding scheme in the present paper. The following is the interpretation of the codes used in the above excerpt.

K3 Differentiating values and norms K1 Differentiating thoughts, reasoning, intentions P1 Phrasing an intervention D1 Disclosing hidden thoughts, feeling and/or intentions by group member D3 Inferring what others are thinking, feeling or valuing P2 Repeating an intervention with minor variation

Coding the text helped to identify a distinct pattern in the group dialogue, which consists of a cycling movement between different areas of learning. These include a) practicing behavioral skills; b) restructuring cognitive understanding; c) identifying barriers to implementing Model II in the real world; d) disclosing and/or inferring hidden thoughts, feelings, and strategies; and e) dealing with conflict among group members. The text shows the members diagnosing problems and dilemmas in their own practice. In so doing, they reflect on underlying values and intentions; disclose hidden and uncomfortable feelings; and establish a new cognitive and emotional center from which to act as well as frame, practice and assess new skills. The result is an informed appreciation of what it takes to be Model II in a Model I world, not in a theoretical sense, but in one's own life space. It is argued that this dialogue and cycling pattern is characteristic of an action science inquiry and explains how the learner makes the cognitive, behavioral, and emotional transition from Model I to Model II.

Finally, the group members managed to guide their own action science dialogue. This is not easily accomplished, which explains why it is assumed that a trained facilitator is needed to steer the group dialogue along an action science trajectory.

A close examination of the dialogue reveals how the members made specific statements or triggered an exchange that had the effect of shifting the conversation to a new level of reflection. The effect was like sailing a ship by tacking back and forth into the wind. In this case, the members steered their own course by tacking between the discrepancies in their espoused theories and theories-in-use. A set of 17 specific interventions was identified, which had the effect of keeping the group dialogue on an action science trajectory. A heuristic or set of verbal guidelines was inferred from each intervention. These can be used by other practitioners seeking to undertake their own self-guided action science inquiry.

Earlier in this paper an heuristic was cited for use when discussing a case incident. Its intent is to shift the dialogue from global empathy and support of a group member to a more critical examination of what was said in the incident including the member's unspoken feelings and intentions at the time. Additional heuristics are identified in the larger study (Folkman, Chapter 10) that can aid in shifting the dialogue to coding the text, role playing alternative scenarios, recognizing emotional triggers, making the undiscussible discussible, and reflecting on the group's own text for evidence of Model I or Model II behavior. Limited space in the present article prohibits further elaboration on these and other heuristics identified in the dissertation.

New Directions for Research and Practice

How is the learning from this one group experience being applied elsewhere? The following are examples of future directions being taken. Stay tuned for the results.

1. A practitioner self-reflective group exploring best practices. Rather than focusing on problematic behavior, why not identify reasoning patterns that produce highly effective results? A small group of practitioners who are recognized by colleagues for their ability to work effectively with teens and adults is being convened. As a self-reflective learning group, the members will use action science concepts and tools to reveal there own everyday reasoning-in-action. What are their tacit theories-in-use that allow them to consistently produce intended outcomes with program participants?

2. A cross cultural inquiry into everyday reasoning/being-in-action. Is the theory-in- action model as encoded in the action science literature an adequate framework for studying everyday reasoning in other cultures? An action learning group is being planned that will include participants from both Western and Eastern Cultures. Can action science methods and tools help to describe and predict everyday behavior among practitioners steeped in Buddhist and Hindu traditions and rituals? Can the eastern traditions of meditation-in-action assist everyday reason/being-in-action among practitioners from an industrialized, Judaic-Christian context?

The dissertation upon which this report is based has demonstrated that a self-guided action science inquiry is possible. The intent here is to reach beyond the experience of this select group to open the possibility of fostering self-guided action science groups among different populations, in different settings with different ends-in-view. The possibilities for enhancing the theory and practice of adult education field are exciting. Let the inquiry begin.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000

A PARTICIPATOPRY SELF-ASSESSMENT STRATEGY FOR MILWAUKEE'S 21ST CENTURY COMMUNITY LEARNING CENTERS INITIATIVE

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Judy Thorsheim, Chris Protz and Joe Cayen

Abstract

Milwaukee is part of a national movement called the 21st Century Community Learning Centers Initiative (CLC). This program is funded through the U. S. Department of Education with the goal of creating comprehensive learning centers in central city neighborhoods and rural areas. The Milwaukee initiative is being implemented with the guiding principle of meaningful stakeholder involvement in program planning, implementation and evaluation. Accordingly, Milwaukee's approach to local evaluation incorporates the principles of empowerment evaluation and participatory action research. This paper describes Milwaukee's self-assessment strategy with special emphasis on the activities, accomplishments and challenges being faced by the members of the CLC evaluation committee.

Background

Over the past two years, the US Department of Education has sponsored the 21st Century Community Learning Centers initiative. This large-scale federal program builds on the lighted schoolhouse concept and the larger community education movement in this country. The vision is to open local schools as neighborhood learning centers serving children, families and area residents with a wide array of education, recreation, and social programs for children, families and adult learners. Milwaukee has received three federal grants that support 32 Centers (CLCs) located throughout the central city. This is part of a larger Milwaukee community initiative that envisions 100 CLCs being opened over the next two or three years that will serve 25,000 students

The Milwaukee CLC initiative consists of 5 major goals: a) improving academic achievement among Milwaukee Public Schools (MPS) students, b) creating a safe environment in the school and surrounding neighborhood, c) providing education and recreation programs for youth, d) providing adult education and family oriented programs for parents and neighborhood residents, and e) practicing participatory management among CLC stakeholders.

Empowerment Evaluation and Action Research

The Milwaukee CLC initiative and its self-assessment strategy combine the principles of empowerment evaluation with participatory action research. Empowerment evaluation (Fetterman 96) creates social environments in which people employ conventional research methods in conducting their own assessment of program activities and outcomes. The steps include a) establishing goals and objectives, b) taking stock of program strengths and weaknesses, c) developing indicators and data collection instruments, d) collecting information on whether the program is moving toward desired results, and e) making continuous program changes along the way. Action research (McTaggert) places emphasis on direct program intervention by stakeholders with the intention of helping reach shared goals and objectives. Steps include a) developing a plan of action to improve what is already happening, b) implementing the plan, c) observing results, d) and critically reflecting on what is being learned. Action research is the continuous iteration of this cycle of planning, acting, observing and reflecting. The combined empowerment evaluation and action research strategies provide a framework through which stakeholders have a meaningful role in program planning, implementation and assessment. The focus is on continuous program improvement. The process calls for people to work collaboratively in ways that are consistent with underlying values of mutual trust, respect and equality among all participants. It seeks to be inclusive and democratic by insisting that stakeholders participate in setting goals, taking action, assessing activities and examining results.

The Milwaukee self-assessment strategy

The Milwaukee self-assessment strategy is committed to meaningful stakeholder involvement throughout the program planning, implementation and evaluation process. This is accomplished by creating action learning groups at each CLC site as well as citywide. Each action learning group must include individuals who represent diverse needs, interests and concerns. Each group should include school and CLC personnel, parents, youth, neighborhood residents, community-based agencies and other stakeholders committed to helping the CLC succeed. Participation in an action learning group provides opportunity for stakeholders to dialogue on the activities and results being produced at each CLC site. In the spirit of empowerment evaluation and action research, stakeholders are asked to follow through on their assessments of program performance with action steps aimed at helping the CLC achieve its goals. Accordingly, each action learning group must:

A. Affirm the goals and objectives of the CLC or challenge them if necessary;

B. Document program activities, outputs and outcomes through personal participation/volunteering in CLC programs, observing CLC operations, and/or collecting data that document CLC outputs and outcomes;

C. Dialogue on the accomplishments, challenges, and contradictions that result from implementing the program;

D. Plan action steps that build on accomplishments and/or address challenges and contradictions;

E. Assume responsibility for implementing actions that are reasonable, appropriate and accomplishable given the position, authority and experience of the stakeholder;

F. Create and maintain an environment in which members reflect on what they are learning through the trial and error of the members themselves while supporting and challenging each other in fulfilling the promise of the CLC.

The Milwaukee CLC initiative is being implemented in part through a citywide network of stakeholders called the School Community Integrated Services Network (SCISN). This network includes over 70 different stakeholder groups representing schools, youth serving agencies, local government agencies, elected officials, community based organizations, health providers, social service programs, religious communities, business partners, families, parents and community residents. The MPS CLC implementing strategy provides multiple opportunities to create and maintain action learning groups:

A. .Action Learning Teams. Each CLC has an action learning team that is composed of different stakeholders whose focus is on helping the local CLC fulfill its potential

B. .UWM/CLC Action Research Class. A university seminar in which action learning team members learn about action research, frame and implement action projects at their local site, and engage in cross site sharing about the opportunities and challenges involved in running a CLC.

C. SCISN standing committees. SCISN has several standing committees that focus on different concerns. Currently, the four most active committees are Sustainability, Evaluation, Safety and the Executive Committee

D. .CLC Project Management Team. The Project Management Team is responsible for the day-to-day coordination of the CLC initiative citywide.

The SCISN Evaluation committee: A Case Study in Self-Assessment

The SCISN Evaluation committee was convened in November 1998 and has been meeting monthly since that time. Members include school personnel, CLC site coordinators, lead agency representatives, parents, residents and community agencies. While there is a mix in gender, age, and education levels among the members, there is a need to improve the race and cultural balance on the committee. During the past eighteen months, the group has accomplished the following:

A. Reviewed and refined the goals and objectives from multiple year grant proposals

B. .Designed a self-assessment instrument for Action Learning Teams that is aligned with CLC project goals and objectives

C. .Organized site visits by Evaluation Committee teams

D. Designed a follow-up action plan template to be used by ALTs

E. Designed youth and adult participant feedback surveys

F. .Designed a community survey format to gain input from neighborhood residents about the CLC and neighborhood issues

G. Designed a data format for comparing neighborhood crime data In addition to the SCISN Evaluation committee the Milwaukee Public Schools System has:

H. Developed a comprehensive attendance tracking system

I. Prepared a data file on student academic achievement that will allow documentation of academic outcomes as a result of CLC participation

Process and Outcome Evaluation Components

The combined efforts of the SCISN Evaluation Committee and MPS have created an extensive data collection system that emphasizes both formative and summative evaluation components. The self-assessment tool and follow-up action planning template have stimulated and focused discussion on program implementation in each of the five goal areas among ALT members at the local CLC sites. The youth and adult feedback questionnaire allow site coordinators and ALT members to assess the degree of satisfaction with program activities, staffing and facilities. The neighborhood survey will provide information on how area residents view their community and their interest in CLC activities. The challenge is to use this data to help improve CLC activities and implementation efforts in the spirit of continuous program improvement—process evaluation. The MPS data tracking system is a comprehensive computer based program that documents individual participation rates in all CLC activities, programs and services. The tracking system is designed to interface with MPS student academic data in an effort to correlate CLC participation with academic achievement—outcome evaluation.

Bringing Diverse Stakeholders Together for Dialogue and Action: Often a Difficult and Challenging Exercise

The Milwaukee self-assessment strategy is purposely designed to bring diverse stakeholders together in the belief that everyone has something of value to offer. The challenge lies in the fact that many of the stakeholders have never worked together and in some cases have a history of indifferent if not adversarial relationships, e.g., school personnel and parents working together rather than angrily confronting each other. Now they are being asked to engage in substantive dialogue and cooperative action in the name of helping the CLC. This is a potentially volatile situation given prior experiences and the intensity of feelings associated with issues of public education, student achievement and parent involvement in schools.

Further, the CLC goals are large and complex. There is plenty of room for different interpretations on what they really mean and how they should be achieved. Take for example the goal of fostering participatory management among CLC stakeholders. Some insist that participatory management means nothing less than shared governance of the schools and, therefore, ALT members have decision-making authority over CLC programs and budgets. Others interpret participatory management to mean little more than an advisory committee that serves as a sounding board to CLC staff with limited, if any, decision-making role over CLC operations. Clarifying the definition of participatory management is difficult since it quickly becomes a political issue. Protagonists and antagonists both cite official MPS policies and mandates for shared governance as evidence as to why the ALT should or should not have governing authority over the CLC. In terms of Milwaukee's self-assessment strategy, evaluating progress on goal five, participatory management, remains a difficult and challenging enterprise.

Stakeholders Can Achieve Dialogue and Enhance their Work Together

The Milwaukee self-assessment strategy places emphasis on creating and sustaining stakeholder dialogue on critical issues facing the CLC operations and taking cooperative action in helping the CLC reach its highest potential. This requires that the members of an action learning team express trust and respect for each other and demonstrate a willingness to listen to one another for greater understanding. An action learning group is less a forum for debate than a place for group learning, inquiry, dialogue and collective action. How and when this happens is best told through a critical incident that captures the quality of the group environment.

One such incident occurred in the SCISN Evaluation Committee in January 2000. The committee had completed developing its self-assessment tool and was forming action teams to visit the individual CLC sites and collect information on their progress in reaching the five CLC goals. The members had put a lot of work into developing the instrument and were now excited about actually using the instrument to collect evaluation data. One member suddenly intervened saying the committee was not being consistent with its commitment to stakeholder involvement in the CLC self-assessment process. She argued that the Action Learning Teams, not evaluation committee members, should use the instrument to assess the progress occurring at their own sites. The intervention stopped the committee in its tracks. There was a silent pause as the group absorbed what was said by one of its members. In a space of a few seconds, the members reflected on the meaning and implications of what they were about to undertake. The give and take that followed the intervention included frustration and tension over staying with the present approach or changing direction in midstream. In the end, the group affirmed the insight made by one of its members and abruptly changed direction. ALT members were asked to use the self-assessment instrument in conducting their own site evaluation with members of the evaluation committee present as a resource if needed. An unanticipated outcome was the teaching and learning that occurred within the ALT meetings as stakeholders began assessing progress across all of the goals and objectives. Many were not aware of all that is involved in implementing a CLC and most left with a clearer understanding of what has been accomplished and what needs to be addressed at their local sites. Further, the self-assessment exercise provided an excellent basis for ALT members to design action steps to address issues they have identified as being a priority.

Challenges in Implementing a Self-Assessment Strategy

The following is a list of challenges facing the implementation of this self-assessment strategy. The list is offered in an effort to stimulate dialogue on these challenges and hopefully find possible suggestions for action that may prove fruitful.

1. Recruiting Stakeholders: Recruiting and sustaining meaningful participation in the action learning team among a wide range of stakeholders is very difficult. Most challenging is recruitment of parents, neighborhood residents, law enforcement personnel, community based organizations, churches and other agencies.
2. Shared Responsibility and Accountability. Membership in an action learning group means a willingness and ability to both dialogue on critical issues and to take appropriate and necessary action. Traditional advisory groups have members develop ideas that are implemented by staff who then report on progress being made. This provides little, if any, opportunity for direct involvement by stakeholders in actually helping to implement program activities. In contrast, in an action learning group the members take on many of the tasks and help the staff achieve common goals. The challenge is to shift the format from information giving and advising to mutual problem solving and collective action.
3. Double Edged Sword. Action learning groups must create an atmosphere of collaboration and partnerships between program staff and the other stakeholders. A shift in behavior and expectations is required on both parts. On the one hand, the staff must learn how to encourage and support other stakeholders as they assume responsibility for significant action projects on behalf of the program. On the other hand, the other stakeholders must learn or be willing to follow through on their own recommendations, undertake projects, hold themselves accountable, and report progress.
4. Making Issues and Contradictions Discussible. Program implementation is rife with challenges and contradictions. Successful programs are not free from these things but have learned to address them in a timely and productive manner. The challenge is to create an environment in which critical and troubling issues can be discussed for the sake of individual, group and organizational learning and improved performance. This can happen only if group members have created an environment of trust and respect among themselves and are open to disclosure of issues that are felt to be threatening but needing to be addressed.
5. Tension: the Propelling Force for Productive Learning. An action learning group is often filled with tension. There are multiple agendas and prior experiences as well as philosophical, cultural and racial differences among the members, which combine to create tension just below the surface. Most people seek to relieve the tension by either avoiding the issues or becoming confrontational. In either case, the quality of learning may deteriorate. The challenge is to hold the tension and use it as a vehicle for learning. With productive tension, people voice their values, feelings, and intentions while others listen for understanding, patience and empathy. When this happens, defensive posturing dissolves, learning begins, and creative solutions can be found that draw on the differences in the group as strengths not weaknesses.
6. Limited Time, Overload, Frustrations, Impatience, Anxiety and Burnout. The biggest barriers to productive dialogue and action are the mundane challenges. Program staff and other stakeholders have little time and many pressures in their personal and professional lives. They become frustrated and impatient with each other because the process is taking forever while little appears to be happening or desired changes are not occurring. Anxiety or anger is experienced as efforts to speedup the process fail or new issues surface as old ones resolve. This all too familiar cycle leads to burnout and the eventual escape from the process.

Final thoughts: Opportunities for Collaborative Research in Practice

The stakeholder self-assessment strategy being implemented in Milwaukee provides a laboratory for enhancing our theory and practice of adult education in the context of large-scale community development initiatives. Let this paper and our accompanying panel presentation stand as an invitation to join the CLC initiative in your communities as a practitioner scholar committed to collaborative learning, knowledge generation and dissemination of best practices.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000

IDENTIFYING THE NEEDS OF ADULT WOMEN IN DISTANCE LEARNING PROGRAMS

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Abstract

Distance learning technologies have the potential and capability to extend opportunities and to alleviate problems for adult women interested in continuing their education at colleges or universities. To create learning environments that support adult female students in distance education programs and to facilitate retention and degree completion, faculty, staff and administrators must possess knowledge and understanding of the characteristics and needs of these learners (Pohjonen, 1997). In this study, the researchers conducted focus groups with 40 returning adult women students enrolled in programs offered via distance education during the 1999-2000 academic year. The vast majority of these women had returned to college for professional or job-related reasons. The results of the focus groups were analyzed, and the women's needs were grouped into five general categories: needs involving communication with the course instructor; needs surrounding interactions with the other students in the course; needs for technical assistance; needs involving the support services provided by the campus; and personal needs, including the support of family, friends and employers. Faculty, staff and administrators may use the findings of this study to design and implement distance learning programs that meet the needs expressed by adult women learners.

Introduction

Throughout the past three decades, universities have been extending their programming to reach non-traditional adult students. These adult education programs grew out of a desire to reform higher education to be more inclusive of underserved populations, including undereducated and geographically isolated students (Taylor & Marienau, 1995). Often these programs are targeted toward individuals who left school to assume work or family responsibilities, but who are now seeking to return to college to complete their undergraduate degrees (Lewis, 1988). Many programs targeted toward non-traditional college students are offered via distance learning technologies.

Women return to college for a number of reasons including career advancement, higher wages or personal fulfillment. However, research on returning adult female students has shown that many of these women face significant barriers that prevent them from completing their undergraduate degrees. There are often internal barriers, including fear of failure or a lack of self confidence regarding their ability to succeed in educational settings (Gorback, 1994). For many women, the necessity of balancing job, family, community and academic responsibilities can be a major challenge (McNulty, 1992). Programs offered via distance learning technologies may offer adult female students greater access to academic programs and increased flexibility in scheduling their coursework.

Currently, more than half of the higher education institutions in the United States offer courses via print, audio, video, computer or Internet-based technologies, and this percentage is expected to increase dramatically in the next five years. To understand this growth, it is important to examine the reasons students enroll in these programs. Because distance education is a relatively recent trend in the education marketplace, there are often questions regarding the quality and integrity of such programs (Mowen & Parks, 1997). Currently, distance education programs are operating in an extremely competitive environment in their attempts to attract adult students. Students seeking a particular distance learning program may consider several factors including institutional reputation, program availability, program quality, service quality and costs (Mowen & Parks, 1997). In addition, adult women students may be more likely to select a distance learning program because of the fit with the other demands in their lives, including work, family and community obligations (Harvey, 1995).

Although distance learning technologies may diminish some of the barriers faced by returning adult female students, the physical distance between the students and the campus may create other types of barriers. It is estimated that nearly 70 percent of students who enter distance education programs drop out, permanently or temporarily, before program completion (Parks, 1997). Although little research has been conducted in this area, a number of hypotheses have been developed to explain this high attrition rate. It has been suggested that students who are not in the same location as their peers and instructors experience isolation and a lack of individual attention (Martinez & Sweger, 1996). Support services may not be available for these students, or the distance between the students and the campus may prohibit students from utilizing the existing campus resources and services. Female students may have less experience in working with technology than do their male counterparts and may become frustrated with distance learning courses that require extensive use of computers (Brunner & Bennett, 1998).

Adult educators must examine the characteristics of returning female students in order to identify their needs and develop institutional plans to provide the academic and support services needed to improve retention and degree completion rates (Home, 1997). More research is needed to help assess female perceptions of the educational environment and its importance to learning, particularly in distance learning programs (Gee, 1995).

Purpose of the Study

Limited information is available for adult educators to use in planning academic programs for non-traditional female university students, particularly when programs are delivered via distance learning technologies. The purpose of this study was to examine the reasons that adult female students are motivated to enroll in distance learning programs, to describe their perception of the courses, and to identify the barriers that these women face as they attempt to progress through their degree programs. This information will be used by administrators and faculty members in higher education institutions to develop programs, design courses and create learning environments that enable women to successfully complete undergraduate programs offered via distance education technologies.

Research Questions

This study was guided by the following research questions:

1. What factors motivate adult women to enroll in distance learning programs to complete their college degrees?
2. What factors influence adult female students' selection of specific institutions or distance learning programs?
3. How do adult women in distance learning courses describe their experience as compared with the traditional college classroom?
4. What barriers hinder adult women in distance learning programs from completing their undergraduate degrees?
5. How can educational institutions create supportive learning environments for adult women students enrolled in distance learning programs?

Data Collection and Analysis

The methodology for this study involved qualitative research techniques. Following an extensive literature review, the researchers, in consultation with the University of Wisconsin Extension's Survey Research Laboratory, developed an interview guide. The guide was reviewed by a small group of experts in the field of adult education. Focus groups were held with small clusters of respondents to encourage group interaction around the questions included in the interview guide. A total of 40 women, enrolled in distance learning courses at four public and private colleges and universities, responded to the interview questions. Twenty women participated in face-to-face focus groups. Another 20 women participated in "virtual" focus groups that were conducted via the Internet using discussion software. All focus groups were conducted during the 1999-2000 academic year. Data from all of the focus groups were transcribed and were analyzed by the researchers with the assistance of Dr. Karen Watkins and Dr. Tom Valentine of the University of Georgia.

Results

Although the literature states that adult women return to college for a number of reasons, the women in this study had sought additional education primarily for job-related reasons. Approximately 75% of the respondents indicated they were enrolled in a distance learning program to progress in their chosen careers or to change occupations. In many cases, a college degree was required for the woman to advance within her organization. The other respondents were had returned to college for personal reasons, including fulfilling personal goals and serving as a role model for family members.

As suggested in the literature (Harvey, 1995) approximately 75% of the women had deliberately chosen a program delivered via distance learning technologies, primarily for the convenience associated with taking courses on-line or at remote sites near home or work. The courses offered them much greater flexibility as they juggled work, family and educational responsibilities. "This type of program allows me to spend as much time as possible at home with my family," and "the flexibility provided through this program allows me to continue my education and keep my job," were typical responses of participants. However, approximately one-fourth of the respondents were interested in obtaining a specific degree (such as library science or industrial technology) and the fact that the degree was delivered via distance learning technologies was secondary. In addition to considering the nature of the degree and the type of delivery system, other considerations when selecting a program included the location of the institution, the reputation of the institution and whether the program would accept transfer credits earned at other institutions. Cost of the program appeared to be a relatively minor factor mentioned by few participants. However, several respondents indicated that they receive tuition reimbursement from their employers.

When asked to compare their distance education courses to traditional classroom experiences, the vast majority of respondents stated that the instructor was the key to a positive learning experience in all types of learning environments. "Course quality depends more on the teacher than how the class is delivered," describes how many of the participants felt when asked to compare types of courses. However, thirty percent of the participants felt that they did not have sufficient interaction with the instructors or receive adequate feedback from the instructors in their distance education courses. "I had no idea if I was doing the assignments the right way. I e-mailed the instructor twice and didn't get any response back…" said one frustrated student. "I e-mailed a half a dozen times, called countless times and never even got an answering machine…gave me the feeling that the instructor didn't really care…" said another.

When asked about interactions with the other students, participant opinions were mixed. Several participants missed the discussions associated with the traditional classroom; yet, approximately the same number indicated that they participated more in on-line discussions than they had in traditional class discussions. "I felt more comfortable expressing my opinions on-line than I ever did in a classroom," and "the on-line discussions are more focused and more interesting," were typical comments on this topic.

Despite being separated by geography, the students appeared to have a great deal of informal communication with the other students in their classes. However, in cases where informal communication was more predominant than interactions with the instructor, problems occurred. "I researched for weeks and wrote a good paper, and then I heard that other people copied theirs off the Internet, yet we all received A's," said one participant.

Although technology continues to evolve and become more reliable, technical problems were perceived to be a frustration by many of the participants. The majority of the participants had experienced some type of technical problem during one or more of their courses. Server problems, network problems, software problems and slow transmission speeds were all cited as major or minor annoyances by the participants. In general, the participants believed that they and their instructors required a more extensive orientation to the technology than was provided. Levels of technical support appeared to vary among institutions. Some campuses provide technical assistance to students and in other cases, students tended to rely on the instructor to answer technical questions.

When the participants were asked about the barriers they faced in pursuing their degrees, a single theme emerged. With the exception of the students enrolled in the private institution, the participants believed that the institutions they were enrolled in were structured to meet the needs of traditional students, not students in distance learning courses. The participants described campuses where offices are not staffed during evening and weekend hours and problems obtaining textbooks, library access and other instructional resources. Although most had been assigned an advisor, they didn't believe they were receiving sufficient information regarding course offerings and degree requirements. "One disadvantage to being an 'on-line student' is that there seems to be little support in terms of advising or other services," summarized one participant. Several participants felt that whenever they contacted campus they were transferred from office to office and that few staff members understood their unique needs and requirements.

There were other barriers that were external to the colleges and universities as well. "My primary barriers are time constraints with work, family and school," said one participant. Although participants generally spoke of their spouses and children as supporting their educational efforts, often the demands of their jobs or their families required the women to drop out for a semester or longer. Participants spoke of their employers as encouraging, yet it appeared that verbal encouragement and financial support were more readily available than time off or flexible hours needed to complete course requirements. This is especially crucial as the majority of respondents believed that distance learning courses were very time consuming. Nearly three-quarters of the respondents believed that to be successful in a distance education course, they had to be more self-directed, more motivated and extend more effort than students in a traditional classroom. However, despite the challenges involved in adjusting schedules to work on course assignments, in general, participants viewed the extra effort required in a positive manner. "It is more work, it requires more time, but I learn better this way," explained one participant. These findings are consistent with the research on self-directed learning found in the adult education literature (Gorback, 1994).

Conclusions

The findings of this study suggest that faculty, staff and administrators in higher education institutions should consider a number of factors when designing distance learning programs. Educators working in distance education environments need to recognize the unique characteristics of adult learners and base instructional strategies on these characteristics (McNulty, 1992). Distance education instructors must utilize a variety of communication tools to enhance the motivation of distance learners and to keep the class members connected to the instructor and each other.

Although individual faculty members, drawing from theory or practice, may develop or modify specific courses to make them more effective for distance learners, institutional changes need to occur as well.

Often students enrolled in distance education programs, including the participants in this study, feel they are "separate and unequal" to students enrolled in traditional undergraduate programs (Rose 1995).

Many institutions of higher education need to examine their traditional policies, procedures and practices to meet the needs of these students. Support services, including technical support, advising and other services currently available to traditional students should be made readily available to distance learners. Distance learning programs should be evaluated frequently and feedback from students should be utilized to continually improve the learning process and environment.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

STRATEGIES FOR INTERORGANIZATIONAL COLLABORATION BETWEEN PUBLIC, PRIVATE, AND NONPROFIT SECTORS: A CASE STUDY

Michelle Glowacki-Dudka, Ph.D.

ABSTRACT

In this paper, I develop three key strategies for interorganizational collaboration including: (1) leaders in collaboration should be leaders in the parent organizations; (2) understand each individual organizational culture and create a new collaborative culture; and (3) trust is essential. I also address several other supporting recommendations including: expectations equal benefits; collaboration is a continuous process; boundary spanning roles should be utilized and valued; each partner must benefit from the collaboration; develop an operating agreement; engage in a strategic planning process; clarify roles and expected contributions from each organization up front; and incorporate evaluation into the collaboration. By incorporating these strategies, the process of collaboration will be more clear and successful.

Introduction

Continuing education organizations often find that by working together with others, they can accomplish goals that otherwise would not be possible. As educational programs grow beyond individual benefits and incorporate more comprehensive activities at organizational or community levels, provider organizations must form linkages within the educational community and across other sectors. These linkages may take various shapes and levels of commitment from each of the contributing organizations, yet they all strive to enhance their own activities. Although collaboration is promoted as the key to great opportunities, the risks and barriers are high. Studies by Bergquist et al (1995) indicate that about one out of three partnerships fail outright or are radically restructured through the withdrawal of one or more partners. This low success ratio demonstrates that there is more to collaboration than two or more organizations working together for mutual gain.

Pressure to collaborate continues to grow. "With the internal and external pressures facing higher education institutions to reduce costs and simultaneously increase access and ensure quality, an increasing emphasis on collaborative initiatives is likely to occur over the next several years" (Horgan, 1999). When considering the large number of cooperative activities being undertaken, understanding collaboration, its characteristics, strengths, risks, and models is very important.

This research investigates how organizations engaging in interorganizational collaboration can seize opportunities and overcome challenges. In this paper, we will concentrate on strategies that contribute to the success of a collaboration.

Body of Paper

Interorganizational collaboration between public, private, and nonprofit organizations creates dynamics that may not occur in single sector partnerships. For this research, I evaluated the collaborative process of an educational institute comprised of three organizations from different sectors formed to develop educational programs at a distance for the nonprofit sector. The combination of public, private, and nonprofit partners working toward a common educational goal presented some unique challenges, as well as many opportunities. I compared and contrasted the experiences of this organization with the suggestions for collaboration found in the adult education and business literature.

From the lessons learned by the institute and suggestions gleaned from the literature, I found three key strategies for the success of an interorganizational collaboration and several supporting strategies that also contribute to the strength of the relationships within the collaboration. If these strategies are not fully and intentionally implemented, the collaboration may suffer.

Three central strategies for interorganizational collaboration include:

1) *Leaders in collaboration should be leaders in the parent organizations.* Because individuals chosen as leaders for the collaboration strongly influence the relationship, they should hold an autonomous position of leadership within their own organization. They should be able to make most decisions related to the collaboration and carry them out with the support from the parent organization. Working with decision makers can promote trust because the other partners may be assured to know who is making and supporting the final decisions within the parent organization and that things are being completed.

Leaders often play multiple roles within the collaboration and within the parent organization. They serve as visionaries for this new relationship and advocates for it within their own organization. They act as boundary spanners between the collaboration, the parent organization, and the external environment. They negotiate between the interests of the collaboration and their own organization to develop mutually beneficial outcomes for all. And, they may administer the collaboration, as well as make decisions for the parent organization within the collaboration. This selection can greatly influence the pace and success of the collaborative effort.

2) *Understand each individual organizational culture and create a new collaborative culture.* Each organization has its own culture with differences in assumptions, leadership and management styles, levels of disclosure, and so forth. The differences increase even more when organizations from multiple sectors are introduced. Yet, for inter-organizational collaboration to be effective, the differences should be recognized as a new organizational culture is created.

When dissimilar organizations collaborate, misunderstandings can occur related to perceived differences in levels of commitment and incompatible missions, as well as assumptions, beliefs, and viewpoints that are consistent with their independent efforts to confront the problem. Other issues, such as different philosophies, organizational structures, and funding arrangements can also complicate the process. As the collaboration progresses, the partnering organizations begin to discuss, negotiate, and debate these different perspectives, and "gradually a more complete appreciation of the complexity of the problem is constructed" (Gray, 1989, p. 14).

In order to address these differences and develop a new organizational culture, representatives from the parent organization may be assigned to act as members of the collaborative leadership team. Therefore, the representatives can bring the parent organization's priorities, experience, and understanding to the collaboration, and through every decision they make they help to shape the collaborative culture, so that it connects with all the partners. The leadership team and partners must also clarify shared language, definitions, and assumptions to include everyone in planning for and acting within the new collaboration.

3) *Trust is essential for collaboration.* "The heart of partnerships is to be found in the maintenance of trust" (Bergquist et al, 1995, p. 88-89). If the collaborating partners do not trust one another on a working level, the project cannot proceed effectively. However, establishing trust is a constant, time-consuming endeavor that is affected by many other issues. When collaborating with a mix of organizations from multiple sectors, developing a level of trust becomes more complicated. Often each organization has different philosophies, organizational structures, and funding arrangements that affect levels of trust, commitment, and risk taking required in collaboration. Confusion about roles and authority can also impede trust at times.

In order to establish and maintain trust, all the partners need to be satisfied and fulfilled by the work they are doing on behalf of the collaboration. They also must be confident in the other partners level of commitment, passion, persistence, and respect for the project. The partners must also interact with competence, integrity, consistency, loyalty, and openness (Turner, 1992). For a high level of trust to develop, the partners must be truly open with one another and understand that everyone shares equally in its success or failure (Bergquist et al, 1995, p. 84). They also need to spend time together and work to understand each other's perspective.

Other strategies for supporting and improving interorganizational collaboration include:

Expectations equal benefits. Each organization entering a collaborative relationship has a certain expectation of what it can gain and what it needs to contribute. Although many opportunities may exist, the only way that all the collaborative partners will be aware of them and act on them is if they are tied into what each organization expects from the collaboration. The collaboration depends on this delicate balance of perceived and recognized benefits and contributions.

The expectations that each partner holds effects his or her perception of the collaboration, so it is essential to establish realistic expectations for all the partners. Stakeholders and potential partners should undergo an internal assessment to identify issues, desires, and challenges that they wish to address through collaboration. In order to formalize these expectations and refer back to them, they should be written into the operating agreement that clarifies the collaborative structure. If realities do not match expectations or do not come up to the expected levels of return, the collaboration is at risk. The partners may continue to contribute for a while, but if the expectations are not fulfilled, the linkage will not endure.

Collaboration is a continuous process. The process of collaboration is never complete. It has an evolving nature which is affected by both internal and external factors. Since collaboration is essentially the relationship between organizations and the people who represent these organizations, it is continuously being affected by factors within the parent organizations. If the parent organizations shift their priorities or emphases, the relationship is impacted. If the leadership team changes, the collaboration changes. To understand what is occurring within the parent organizations, it is essential to have open communication channels and boundary spanners who can interact with and gather support from the parent organization.

External factors such as trends in the field also have an impact on the collaboration. Successful collaborations must develop strategies to be aware of these changes and to respond in a timely manner. In order to monitor trends and issues in the external environment, the collaboration may establish an advisory board of community members including influential people in the field that is being served or a select group of stakeholders for the programs that are being developed.

Engage in a strategic planning process. Whenever a collaboration is established or is restructured, the partners should engage in a strategic planning process. This process can assist the partners to clarify the vision, improve trust, and begin to understand one another and helps with developing an operating agreement. During strategic planning the partners should listen closely to one another and try to understand the assumptions behind each organization. They also should begin to develop a shared language and philosophy for the collaboration. The partners also can prioritize their own goals and objectives through this process.

Strategic planning is an important process to bring people to a common point, and also provides a useful tool for the partners when it is complete. The final product is a plan with designated tasks, the people responsible for completing those tasks, and a timeline to complete them. The plan for collaborative educational programs should cover the program planning tasks, and should address tasks related to the collaboration.

Each partner must benefit from the collaboration. The collaborating partners need to recognize clear, mutually beneficial outcomes from their work together. Organizations usually come together to collaborate in order to satisfy their own needs. In order for each organization to benefit, the relationship must be built on a "reciprocal relationship where each partner exchanges resources valued less for resources valued more" (Beder, 1984b, p. 85). Agreement is possible precisely because interests differ. Without differing interests, the range of possible exchanges between parties would be nonexistent. Because parties' interests do vary, as do the resources and skills they have to solve a problem, they are able to arrange trade-offs and to forge mutually beneficial alliances.

When collaborating between sectors, mutually beneficial outcomes should be addressed from the start. Then, the other partners can work toward those outcomes. The partners should be aware of how the other partners account for success and plan for ways to meet their needs. For example, in the private sector financial outcomes are very important. A financial reward can take on various forms: direct revenue, a tax exemption, or a long-term growth investment; but this needs to be decided up front and must be attainable. As the collaboration develops the partners begin to recognize their interdependence and understand how they each are necessary parts of the project. Collaboration is much more successful when the partners value the unique contributions of the other.

Clarify roles and expected contributions from each organization up front. Each organization and individual within the collaboration assumes certain roles and responsibilities. Individual roles may be titled and formal, such as executive director or program coordinator, or they may be more ambiguous and task oriented, such as catalyst or boundary spanner. Within most collaborations, the partners create a leadership team which address critical tasks and issues. Each of the collaborative partners will assume some of these roles in various situations at various times. Specific job descriptions and responsibility lists may not endure because the project continues to grow and change. At the beginning, most roles are those involving a broad range of generalized leadership and management skills. As the collaboration progresses, the roles become more specialized.

Collaborative organizational roles evolve, adapt, and become more specific. In most cases, the organizational roles should be clearly defined within the operating agreement, along with information about contributions and procedures for sharing any revenue. Partner organizations should inform the other partners if they want to change or adapt their role and contribution. As roles change, other partners may be sought to meet growing needs.

Develop an operating agreement. Once a collaboration is established and its structure is agreed upon, a formal operating agreement should be developed. The agreement clarifies many structural issues and provides something to refer to if questions arise about contributions or levels of support. Without a formal operating agreement, many things can remain unclear, and the partners may not be legally bound if expectations are not met.

Two other documents are also useful for planning a new collaboration for educational programs, a marketing plan and a needs assessment. The needs assessment would ensure that there is an audience for the programs being developed and may assist in the shape and content of the programs. Whereas, the marketing plan builds on the needs assessment, and organizes a strategy to promote the new programs.

These documents may be difficult to agree upon and expensive to develop, but they can benefit a collaboration greatly. Once completed, the operating agreement and other documents set the foundation for the collaboration and provide something tangible to refer to in the future. They also represent a real commitment from each collaborating partner. Without them, the collaboration may dissolve at any point.

Incorporate evaluation into the collaboration. Evaluation is often recognized as an important component in educational programs, yet when organizations collaborate they may not remember to evaluate their own collaboration process. Because the process of collaboration is continuous, it is important to reflect and evaluate it at various times.

In order to evaluate a collaboration, specific goals should be developed that can be measured and be used as benchmarks. These goals could come from the strategic planning process or could be stated within the operating agreement, but they should provide a comprehensive list of components to reflect on and review in regards to the collaboration. This evaluation should provide a full financial statement, as well as a qualitative assessment of the collaboration. Personnel reviews could be included. Responses from stakeholders, such as advisory board members, administrators within the parent organizations, participants, program coordinators, and members of the leadership team are summarized for review and assessment of future directions.

Conclusions

From this paper and presentation, it should be clear that collaboration is a complex endeavor. To succeed takes energy and patience with the process, but the rewards can be great and the relationships that are built can last for many collaborative efforts.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin-Madison, Madison, WI, September 27-29, 2000

THE GOOD, THE BAD, AND THE STRUGGLING: BELIEFS ABOUT STUDENT PREPAREDNESS AMONG TEACHERS IN AN ADULT LEARNER COLLEGE

Janet E. Gray, Ph. D. and John M. Dirkx, Ph. D

Abstract

Increasing reliance on open-enrollment policies by postsecondary institutions, particularly those serving adult learners, has resulted in a wide diversity in the level of preparedness among incoming students. Relatively little is known, however, about how teachers in these institutions make sense of these widely varying levels of diversity in their classrooms, or how they accommodate these differences within their teaching practices. For this reason, a qualitative case study of five teachers in an adult learning college was undertaken to help determine how they think about and respond to diversity of preparedness among their adult learners. Indepth interviews were conducted with each teacher and the transcripts were subjected to phenomenological analysis. For the most part, the teachers described a wide range of abilities among their students. Preparedness was defined largely in attitudinal and motivational, rather than academic terms. While teachers described tension and discomfort over addressing the diverse needs of students, they ultimately defined their work in terms of subject matter expertise and institutional mandates regarding student outcomes. Descriptions of classroom practices emphasized the importance of content mastery and various motivational strategies to help foster subject matter mastery. Implications for the relationship of beliefs about student preparedness, classroom practice, and enrollment polices are discussed.

Over the past three decades, there has been a steady growth of open-door enrollment in many public postsecondary institutions (Kanoy, Wester, & Latta, 1990; Roueche & Roueche, 1993), joining the ranks of their proprietary postsecondary counterparts with perennial open-door policies already in place (Honick, 1995). As a result, colleges and universities nationwide are admitting increasing numbers of students whose academic preparation are perceived to be less than adequate for college-level work (Roueche & Roueche, 1993), who are thought to hold unrealistic educational goals (Morris, 1993), and who bring to the academic setting a host of psychosocial difficulties (Shaughnessy, 1989). Scholars have used various labels to characterize this group of learners, including underprepared, low-achieving, low-functioning, disadvantaged, marginal, learning disabled, at-risk, unmotivated, and discouraged (Brier, 1979; Dunn, 1995; Henderson, 1992; Mealey, 1990; Morris, 1993; Shaughnessy, 1989). These labels reflect concern for students' prior educational preparation, innate abilities, and attitudinal dispositions toward college. Estimates suggest that more than one-third to one-half of all newly entering college and university enrollees are not sufficiently prepared to succeed in college (Roueche & Roueche, 1993; Grubb, 1996), rendering them at-risk for educational failure.

Regardless of how one views their readiness for college-level work, these students are being admitted and are placed in courses with students that are fully prepared to succeed at the college level. A wide variety of institutional responses have been developed to assist these students, such as tutorials, labs, and learning centers. But it is the classroom teacher who is ultimately responsible for directly addressing the needs of these students. While many factors obviously influence the nature of teaching and learning within adult learning colleges, the teacher is felt to play a critical role in fostering success among students, especially those at risk. Innovations intended to improve overall quality and student success are ultimately filtered and interpreted through the belief systems, values, and practice patterns of classroom teachers.

Building on the research on teaching (Clark & Peterson, 1986; Fang, 1996), recent studies has begun to focus on the thought processes of teachers who work with adult learners (Dirkx & Spurgin, 1992; Dirkx, Amey, & Haston, 1999; Pratt, 1992, 1998). Central to these studies is the notion of teacher beliefs (Pratt, 1998). These studies suggest teachers hold distinct sets of beliefs regarding student potential, teaching strategies, subject matter, classroom behaviors, and subsequent learning outcomes. Furthermore, these different belief structures appear to influence and shape one another, effecting an on-going reformulation of beliefs. Yet, little is known about how teachers think about student preparedness in open-door institutions, how they accommodate their needs within their teaching practices, or the extent to which teachers' beliefs about these students are consistent with their espoused beliefs about classroom practice. Framed within the context of a private, non-profit, open-enrollment college (adult learner college), this study was designed to help provide information on these questions and to explore their implications for practice and further research.

Methods

Five teachers representing various disciplines within College participated in a case study exploration (Merriam, 1998) of beliefs about their students and their classroom practices. One-on-one interviews with each teacher, ranging from one to two hours, were conducted using open-ended questions. These interviews yielded detailed descriptions of how they thought about their students and their teaching practices. Each interview was tape recorded and transcribed verbatim. Phenomenologically informed procedures were used to analyze the data, bracketing out individual meaning units in order to organize them into themes for subsequent analysis of the content (Moustakas, 1994). Our goal was to describe how the teachers experienced and made sense of the different students in their classrooms, and how these beliefs influenced or informed what they did within their classroom practices.

Findings

The teachers in this study are keenly aware of the diverse levels of academic and social preparedness of their students. They perceive students through the lens of distinct assumptions and beliefs about the abilities of their students. Years of experience teaching a diverse population of students have contributed to a clear sense among these teachers about the "kinds" of students with which they work. The teachers referred to three kinds of students, reflecting their perceptions of their preparedness, abilities, and subsequent performance: the "good" student, the "struggling" student, and the "failing" student. While it is important to clarify that these terms do not denote a judgment of the moral character of their students, these categories represent rich, detailed distinctions among the teachers' perception and evaluation of their students' performance and their ability to learn in college.

Good students are perceived by the teachers to fully grasp course material and are motivated to master the course content and to earn good grades. For example, one teacher observed, "The good ones figure it out." Another remarked, "to watch them explain it to somebody else—sometimes that's when you really know that they get it." Central to this notion of the "good" student is individual motivation. There is a clear consensus among the teachers in this study that motivation, rather than prior preparation, intellect or ability, determines the overall quality of their performance. Getting good grades does not necessarily mean the student is a good student. As one teacher noted, "A good students doesn't have to be an 'A' student. A good student is one that works at it—works hard at it—and asks questions."

Struggling students experience considerable difficulty in their coursework. They do not readily grasp course concepts, are frequently confused, do not actively participate in classroom activities, attend sporadically, and usually get poor grades. One teacher reluctantly admitted, "There are times when I tend to question the intelligence level of some of my students. The simplest things they don't seem to get. That this person has some overall major deficiencies—whether it's emotional, personality, mental, behavioral, social—and they're just not going to make it." The teachers recognize that, at times, struggling students persevere, sometimes against all odds. Thus, some struggling students "succeed," and are considered "good students by the teachers.

Failing students are perceived to demonstrate an unwillingness to learn or lack the desire to try. Characterized by negative attitudes, resistance to learning, and poor academic performance, the teachers believe that these attributes portend failure of their students. One teacher noted how these attributes are manifest in classroom behavior: "The visiting back and forth [in class] says, 'It's not important to me [the student]; I really don't care about this.' It is a mechanism that they use to cope with the fact that they are failing." It is clear that the teachers view motivation – or lack of it – as a critical factor in the ultimate and predictable failure of these students. One teacher observed, "Some students would rather quit early instead of fail so they can say, 'I wasn't there for half the class, how could you expect me to get that?' It's a self-saving excuse…it guarantees that they will fail." Even though some students are perceived to have the ability to do the work, if they do not put forth the effort or demonstrate in other ways that they don't care about the work, the teachers view them as not belonging in college. For many of these students, the teachers feel a deep sense of empathy, mixed with frustration and sadness about not being able to really help them.

Thus, the teachers quickly identify a student's degree of readiness or preparedness for college work, based largely on perceptions of motivational and attitudinal characteristics. These sets of beliefs about students also reveal the teachers' strong commitment to an ideal, which reflects the integral relationship they hold between their beliefs and their practices (Pratt, 1992). These teachers are guided by the ideal of content mastery, which emphasizes the delivery of course content through a deliberate transmission of information. It is the reduction of external knowledge for the express purpose of efficient coverage of content within a productive amount of time. Specific competencies or mastery of knowledge is the desired outcome. One teacher explained this commitment to content mastery within his practices, "My natural tendency is to try to lay it all out and be extremely specific and tell them exactly what you want to do—the course objectives. [Its] the behavioral science kind of teaching school."

Accommodation of student preparedness is reflected largely in the teachers' concerns for motivating those students who they perceive to be in need of additional attention. The teachers believe that, if at least some of these students make an effort to learn, they will succeed. Not trying or not putting forth the necessary effort is generally regarded by these teachers as a major reason for not making it within the college environment. Thus, classroom strategies are intended to help instill this desire or will to learn, to encourage the struggling students to make an effort to learn and master the subject matter. Natalie remarked, "Building interest in [the subject matter], that's the number one challenge….If they aren't interested, they aren't going to work on problems and they aren't going to produce. " Nancy suggested that "Part of what you're doing not only is teaching but you're building self-esteem." These teachers believe that you can motivate students and foster their success by instilling interest, encouragement, self-esteem, confidence, competence, and trust. It is also clear that what is meant by success is mastery of the subject matter. Furthermore, these strategies are targeted primarily to those students the teachers perceive to be marginal or struggling. While these strategies are often classroom-wide, the teachers believe that the good students will succeed no matter what they as the teachers do and the failing students will not make it, no matter how much attention the teachers give them.

Discussion and Conclusion

Through their beliefs, the teachers in this study reflect a "teacher-centered" (Pratt, 1992, 1998) approach to classroom instruction. Three reasons seem to account for this orientation: 1) their own socialization as a learner and content expert within their given discipline; 2) the institution's objectives and mandates for demonstration of specific learner outcomes; and 3) broader social and professional commitments. These teachers want their students to not only learn, but to master the concepts that will shape their professional lives. One teacher told us he just wants "to see people reach their potential" within the program which they are pursuing. The teachers have learned to teach by thinking about and reflecting on their own experiences as a learner. Dennis told us, "I was never trained as a teacher…I tell everyone that ever taught…take all the good things you can remember about the good teachers and throw away all the stuff that you have on the bad teachers." This teacher-centered orientation and commitment to the subject matter reinforces the Colleges' expectation of teaching to prepare for specifically-defined entry-level careers, and society's call for self-sufficiency and social accountability. Thus, the broader context in which these teachers work, as well as their own biographies contributes to the definition of an ideal of teaching, through which the teachers perceive and interpret student preparedness. This ideal reflects a commitment to developing their learners' knowledge within their subject matter in such a manner that it satisfies requirements of the profession as well as the institution and broader society.

At first glance, this ideal seems well suited to guide the teachers' practice within the context in which they work. In striving for this ideal, however, the teachers create an environment in which their practice comes into conflict with students who are unable or are insufficiently prepared to achieve this mastery and transform their lives. These students require a more learner-centered approach, with individualized attention and use of strategies that are more suited to helping them learn. At one level, all these teachers realize this dilemma, and their commitment to an ideal of content mastery seems to conflict with this realization. Thus, the "theory-in-use" to which these teachers apparently adhere reflects a need to mediate among potentially competing belief structures: the need to be more learner center because of students' lack of preparedness versus the teacher orientation, institutional objectives, and broader social norms. One teacher's comment in particular seemed to exemplify the teachers' stance of negotiation: "[I'm] trying to balance the students' personal needs versus academic needs. If the students are worried, anxious, or upset about something, they're not going to learn very well. To a certain extent, you have to deal with these things. They often result in important 'life lessons,' but that's usually not covered in the course curriculum, and it 'eats up' any limited classroom time."

The teachers in this study demonstrate how beliefs about students influence and are connected with their beliefs about instructional practice. Their beliefs about effective classroom teaching behaviors are intimately bound up with their realization of the preparedness of their learners. Perceptions of student preparedness, however, do not lead them to innovate or try new and different strategies with students perceived to be struggling with the curriculum. In responding to this dilemma, the teachers attempt to enhance student motivation by generally using more of the same - going slower in some instances, repeating in others. Given a perception that a certain content has to be covered in the allotted time, however, there is only so much room for this accommodation. Students not responding to these accommodations are generally viewed as not being able to make it.

This study suggests that teachers in postsecondary institutions employing open-enrollment polices face a somewhat intractable problem. One the one hand, current enrollment practices almost assure a wide diversity of preparedness among their students. On the other, institutional and social pressures for standards and accountability, as well as their own socialization, reinforce a transmission perspective of teaching (Pratt, 1998), a perspective ill-suited to addressing the needs of many of their students. The result is a situation that is satisfying to neither students nor teachers. Faculty and administrators within these institutions need to carefully consider the consequences of current enrollment practices on the nature of teaching and learning that is taking place.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29.

WHEN DO TRADITIONAL UNDERGRADUATE STUDENTS BECOME ADULTS? ADULT LEARNING THEORY IN PRACTICE

Sue Halbrader and Michelle Glowacki-Dudka

Abstract

"They're *only* undergrads . . ." is often the rationale expressed when faculty at research institutions are questioned about their choice of lecture-based courses or content-delivery internet courses. When do undergraduate students begin to take on characteristics of adult learners? Where are these characteristics fostered if not in institutions of higher education? Merriam and Caffarella in their book Learning in Adulthood (1991) cite studies that define adult learners as "people beyond the compulsory school age (seventeen or older)" (p. 65). Other studies place the beginning of adulthood after 21, or even 25 years of age. Merriam and Caffarella explain that "adult education is a large and amorphous field of practice. . . [without] neat boundaries such as age . . .or mission . . ." (p. 62). Therefore, by some counts most undergraduate students can be considered adults. Why then, do so many college teachers use learning and teaching methods that are teacher-centered and content-based and ignore the student's own life experience? Where, if not in colleges, can students develop critical thinking and reflection skills needed in adulthood?

Knowles spent his career developing the theory of andragogy as a method for teaching adults that is different than teaching children. In the "andragogical process design" he describes seven steps that bring the learner to an interactive role with the learning process: 1) climate setting; 2) involving learners in mutual planning; 3) involving participants in diagnosing their own needs for learning; 4) involving learners in formulating their learning objectives; 5) involving learners in designing lesson plans; 6) helping learners carry out their learning plans; and 7) involving learners in evaluating their learning (Pratt, 1993, p. 19). Although Knowles is often criticized for the lack of challenge to the social status quo, he "focused on the ideals of democratic citizenship and the belief that civic and democratic virtue would arise through adult education" (Carlson in Pratt, 1993, p. 20).

Other authors take a more direct route to examining society and promoting "democratic and civic virtues." For example Tisdell noted that Cunningham "has argued that adult educators have an ethical responsibility to create environments where people can come to an understanding of how the realities of their lives were created" (Tisdell, 1993 p. 92).

Over the past five semesters, I have incorporated adult education teaching models in the educational foundations course I teach to undergraduates. I use elements from Knowles' andragogy with critical reflection, narrative and autobiographical writing, and Freire's emancipatory education. The students come from all backgrounds and social strata. They vary in age, ethnicity, and socio-economic status. Many take this course because they wish to become teachers, others take it because it is required. Regardless of their interest or motivation, they will become teachers, in some form, regardless of the specific roles they will fill in life. In this class they have an opportunity for personal reflection and analysis of their life experience - *within a broader social context*. While I have a captive audience, I provide a time and place to look within *and look around*, in a course structured by adult education model for teaching and learning.

Introduction

In the first class session, I tell them what the class is about, what it will attempt cover, and that I will take a stand on everything we discuss. Activities include reading and discussing books, films, magazine and newspaper articles from many cultural perspectives, writing daily communications between teacher and student, developing and sharing each learner's autobiography, writing and speaking in critical analytical terms, critiquing books and movies, hearing guest speakers and discussing their topics with them, and even helping them to navigate through the system of higher education (which is especially important for students unfamiliar with university bureaucracy). On the first day, I ask the students to write down seven things they believe will happen to them personally in the next three to five years, and seven things they believe will happen in the world in the next three to five years. The purpose of the questions is to focus on their hopes, dreams, fears and wishes. In the second class, I bring overheads of the class profile, and "tell them who they are" from their predictions on the 3" X 5" cards. This has never failed to engage the class' attention fully.

This classroom is supposed to be a model of democratic teaching methods. This is much easier to talk about than to practice, because the reality of the teacher's authority and responsibility is built in and cannot be denied. However, because the class is intended for and belongs to the students, I believe we have a better democratic atmosphere than not. The purpose of approaching the subject matter by meeting students where they are is to assist them in connecting their life experiences and formal learning. While the practices found in this course are not new to adult learning literature, we feel that sharing some aspects of actual daily practice may be of value to other teachers, whether they work with adults in formal settings or informal ones.

Tisdell explains that "the creation of an environment where students can examine the connection between their personal situations and the structured power relations between privileged and oppressed groups in our society leads to a more conscious and informed understanding of their lives and may contribute to their emancipation" (1993, p. 93). Through this course, I use adult education techniques with undergrads to encourage development and their capacity to become critically reflective adults. I hope as these learners step into adult roles they will take with them the understanding of how their perspectives were formed. Going beyond that, I hope they will be open to expanding themselves further, and that they will model an openness to life and possibilities in their personal and professional relationships.

We strive to establish a safe environment for growth to occur. I serve as facilitator to "provide a caring, accepting, respecting, helping social atmosphere" (Knowles in Pratt 1993, p. 19). Perhaps one would think of the "midwife" analogy, drawing the knowledge out of the students, assisting them as they create knowledge (Belenky, Clinchy, Goldberger & Tarule, 1986). In the trusting environment, students open their lives to each other (and to me) in spite of my admonitions to not share anything they are not comfortable sharing.

Over the course of the semester, we addresses power relations among classes, genders, races, nationalities, language groups, colors and so on. Through the lens of American and world history, this class has discussed an amazing range of subjects: Family patterns, mental health, social services, drugs and alcohol, prison reform, non-lethal weaponry, sexual roles and inequalities, self-awareness, the patience of activism, privilege, codes of honor, xenophobia, social Darwinism, class distinctions, self-discipline, homosexuality, housing, health care, work and even education. Why? Students bring their concerns and experiences to the class for feedback and discussion. I certainly plan and prepare for my classes. However, that does not prevent students from grabbing an idea, blowing it up to full size and batting it around the room, sometimes running the class overtime, or reviving the subject in the next class session. "The fundamental reason for teaching is to help someone learn something," (Brookfield, p. 209). If the teacher will be guide and mentor, s/he must be not only have knowledge in a variety of areas, but be mature, self- aware, have an affinity for diversity, and the humility to learn from students. I see teaching in this context as a reciprocal relationship in which the teacher is able to be helpful.

Some of my colleagues have encouraged me to "write up" what I do in and out of the classroom. My "methods," (anything but methodical) have been informed by my good and bad experiences in school, as well as the fact that my children hated school, but they loved reading and learning. I want to tell you what I have found to "work" with students, what I do to open eyes, develop relationships, encourage timid people to think beyond their comfort zone, foster a "sense of community" within the classroom for the hour and fifteen minutes the students are there, twice a week. This is not prescriptive; I understand my approach is an expression of my personality. It may or may not fit you. I hope you find the ideas useful, as they can be altered and adapted to fit your style.

My Philosophy

When I was in 6th grade, we had a wonderful, young, handsome gym teacher. The boys wanted to be like him, the girls were all in love. Our illusions of teachers and grownups were smashed on the day this man lost his temper in class. For reasons no one ever remembered, he seized Gene by the seat of the pants and the back of the neck, held him up over his head in both hands, and slammed him on the gym floor. A horrifying experience, and one I remembered after hearing one of my football playing students who was preparing to be a physical education teacher make some remarks in class about how children are to be disciplined. The source of my prejudice against the manly jock type came rushing back to me as I saw how blind this young man was to himself. Consequently, I take active steps to help my students to know themselves. This means knowing how to avoid being manipulated into blind emotional responses to people and situations that tear away the facade of "nice" to reveal the damaged person underneath. If "being professional" is to mean anything, we need to understand that the adult world is the site in which people act out their innermost conflicts. Part of growing up is learning to separate personal issues from our life's work so they do not interfere with our ability to teach or help others. We cannot use the classroom or our students as an arena to act out our issues or meet our personal emotional needs. We educators must be wise to ourselves, know how to "hold our water" - not spray everyone with our anxieties.

My Instrumental Approach

In the beginning of the class, I distribute a sheet on how to keep notes and prepare for this class, called "Thinking About Thinking" in addition to the syllabus with its list of requirements. On the syllabus the due dates on all but three items are missing. The class is instructed to carefully read over the syllabus and bring their questions to class next time. Noticing the paucity of due dates throws some students into a state close to shock. They are not used to being in control of their schedule; they expect the instructions in the syllabus to be complete. The first discussion we have on this phenomenon will be one of several. In addition, the work load is fairly heavy. The anxiety the syllabus creates in many students actually provides an opportunity for them to think about what they want and need, decide what fits them, and negotiate for alterations. Without getting angry and/or frustrated, however, negotiating does not occur to the students as an option, not even when the teacher says it is. Negotiating assignments is a subject we may revisit several times, and is one of the "lessons" I build into the class. Until they have been in the class for awhile, most of them do not "get it"- that they are so domesticated they do not question any perceived authority. On the first day, I ask them to fill out a 3" X 5" card with the standard name and address information, and answer the following questions: What do you expect to learn in this class; What do you want to learn? After that, they fill out two more cards. The first is the previously mentioned list of seven things the student will experience; the second, seven things the world will experience. I explain that the information from these cards will give them their class profile, which we will see in the next class period, and we will discuss what it means. Then, I talk about what "education as an agent for change" is about. I ask for their ideas about the class, and I tell them I will challenge their ideas, and they will learn to challenge each other, themselves - and me! They will learn what their assumptions have been and understand better how the realities of their lives were created; indeed, they may learn to create a new reality, to speak the language of possibility, to distinguish between facts and opinions. I tell them that our class is not oriented toward rote learning and tests they cram for by learning a list of dates and facts that can be forgotten as they leave the room. The subject matter in this class will be messy, emotional, difficult, juicy and personal. I tell them I am more a practical person than an academic, interested in their learning lessons for life and for learning far beyond earning three credits just for showing up. I circulate a sign-up sheet for making an appointment to see me in my office within the next two or three weeks. Everyone has to meet with me, it is a basic requirement. While that is very time-consuming, it is very much worthwhile for both me and the individual student. They have told me about so many deeply personal and critical events that have shaped their lives that I cannot imagine attempting to "teach" anyone anything ignorant of their situations. Also, I have a gift for remembering everyone. I believe that relationship is the key to overcoming the fear of growth and change, consequently, this is not the only meeting most of them will have with me. I am also available for coffee, lunch and walks in the park. They are always so surprised.

On the first day, I pass a hat with slips of paper in it. On the papers are names of people who are part of a famous pair. The mission is to find your partner, introduce yourselves to each other, take a few notes and prepare to introduce *your partner* to the class. This ice-breaker accomplishes the objective of encouraging a friendly atmosphere within the classroom by providing a little time for each person to be the center of attention while avoiding the difficulty many people have in talking about themselves in a crowd. Those who have no difficulty in talking about themselves are spared and so is the class. Blue folders are distributed, instructions given about communicating with the teacher, putting one's name on the folder and using it for a name plate on the desk, and the possibility of participating in class discussion through the folder if and when the student is unsure, shy or very angry about an issue and has no desire to express his or her thoughts and feelings openly, in public. Time is given at the end of each class for writing these reflective comments. I reply individually, frequently at length, to each person. I generally do not leave the office until I respond to each comment in those folders.

The second day of class I begin by asking for questions on the syllabus. If they didn't talk about those due missing dates on the first day, they will today, led by people who are the most reliant on structure and rules. They often say this makes them very anxious and they can't live with that such uneasiness. *They ask me to set the due dates*. This has produced discussions ranging from what education is about to what it means to be responsible to what it means to be an adult. Depending on what the class decides, due dates may be determined, or negotiations with the teacher may be considered for the first time. Whichever way it goes, I know we haven't heard the last of it. If this is not discussed in class again, it will be in the private visit with the student.

The first real assignment I give them is reading The Color of Water (James McBride, Riverhead Books). A five page critique is due one week from when the assignment is given, and they are told to be ready to discuss this book in depth. The story is subtitled, "A black man's tribute to his white mother; " that catches their attention. This is a class about diversity, a subject too often constricted into being a black-and-white issue. Since "diversity" is much more complex than reading a little about slavery and the Civil War and getting into some superficial argument about "race" this book is useful as a point of departure for a number of subjects not directly about race as such, but related to it.

To begin the process of understanding how to critique, not criticize, I provide a "how-to" sheet on writing it. Using this as a pattern, I ask them to write the first paper quickly, separating their reactions and opinions from the intentions and assumptions of the author. This gives me a base line for each student, revealing the way s/he thinks, writes, reasons, explains, understands, knows the difference between an emotional reaction and a thoughtful response. It gives me an idea of the general state of the person's knowledge and philosophy, as well as writing, spelling and following instructions skills. I make notes telling myself each student's paper, from which I track their development. It is my intention that each will make measurable progress by the middle and end of the semester. I tell the students what I'm doing, what my intentions and expectations are. No tricks, no secrets. The observations I make can be shared with the student and used as a directive in determining the areas in communication that need the most work. Everyone appears to be enthusiastic about the idea that improvement is expected and that I will work with them.

Later, during the discussion of the Color of Water, I make notes, and I ask the students to also note the ideas they want to explore in more depth. Consciousness raising can be most difficult. First, persons need to gain reflective distance from their personal horizons. Thus, the importance of reading autobiography, because the discussion too easily becomes stuck in the personal and assumes a therapeutic character. While this may be needed, it may keep us from advancing to the next desired step, reflection.

Within bounds of the subject matter and intention of this class, I use the principles of self-directed learning (not difficult in a diversity class), and critical thinking. Everyone has an opinion, and most are passionate about the subjects we discuss. I ask students to make notes to themselves as they examine the assumptions they - and others - bring into the classroom. The mainstream perspective is presented consistently to us throughout our school years - the message is to become educated. What it means, in fact, is that we become "Anglicized." This may prevent a student from seeing the importance of his or her background, culture, ethnicity. This could turn into an extensive, exhaustive and pointless debate. However, I tell my students they must become, essentially, bi-lingual and bi-cultural, to whatever extent is necessary, to be "educated." Of course, you are thinking, this means the Hispanic, Asian, Native American and black students have to learn academic language and thought patterning (so do working class students). True, however, I also expect the white students to stretch themselves in the direction of minorities. Everyone is required to choose an autobiography or other book from the list that will take them quite out of their experience and comfort zone. All the students are told to "follow your awareness and interests" in choosing. In addition, I tell the minority students they can "get" an education, indeed, become educated persons, without selling out. We combine the learning with an awareness of "white privilege" and an ongoing analysis of power relations among classes.

As students read, discuss and analyze autobiography, it is hoped they become more self-aware. As they watch each other present aspects of their life stories to the class, the need for self awareness becomes even more transparent. They frequently comment on how the presenter's assumptions have informed their reactions and responses to situations.

Personal development takes whatever time is needed to accrue experience and reflect upon it. Everyone in the classroom is at a different point in an infinitely long continuum of development. With students ranging in age from around 18 to more than 35, the teacher has to be prepared to extend him/herself to meet individuals' needs. This is the rationale for having students write a 30-page autobiography instead of having a mid-term exam. They write the paper and present a selected portion of the material to the class. I take extensive notes on each presentation and respond with a letter. Two grades are given, one on the basis of content (guidelines are attached) and the other on mechanics of English. Content has the weight, mechanics will be corrected. All grades can be improved by rewriting.

Very importantly, in every class, someone finally says, "Hey, we've really opened ourselves up, but we don't really know you...how about it?" "Yeah! Tell us about yourself!" The classic counselor stance is to ask, "Why is that is so important to you?." But, I'm a teacher. If I've established an "I-Thou" relationship with individual students and the class, it is only fair to tell them something about myself. I use the same guideline I give them: "Don't tell anyone more than you want them to know." I use parts of my educational experience, my family and my personal life, *according to the interests they have expressed and the needs they appear to have. They know they can ask me questions. Where our experiences intersect, as well as points at which they diverge, are powerful points of contact to promote understanding of one another and understanding that we construct our realities.*

Included in mid-term activities is a "mid-term for the teacher," in which I ask how we are doing as a class. The feedback may redirect the last half of the semester. This does not mean we throw the syllabus out, although we know it is a map, not the territory. Let me give you an example: The first student who presented an autobiography in my first class outed himself as gay. It was the watershed event in the life of this class, and because of the range of subjects it opened, we discussed gender roles, power differentials, religious worldviews and relationships from specific perspectives, at greater length and with more depth than any other class since then. I see myself as a responsive teacher, rather than a directive teacher. Although I can be authoritative, and authoritarian if it becomes necessary, I generally don't like it from teachers nor do I like to do it. We see films and read books, in and outside of class. Textbooks are chosen for the ease with which students relate to them. (See the lists). Each student is required to read and critique two autobiographies and two films outside of class. In addition, each student is to choose an organization in which they believe, volunteer to work with it for the semester, and write a report on it in place of a final examination. The workload is intentionally heavy. I believe that part of transformative learning is seeing the teacher as a collaborator, guide, mentor, even an expert, but nevertheless, someone approachable to whom a student can bring his or her concerns and reality, negotiating and planning his or her own course of study within the limitations of the class.

While task-oriented education has an important place, the objective of "Education as an agent for change" is to promote social interaction and perspective transformation. Through reading and discussing autobiographies and the writing of their own life stories, I help students understand the ways they construct meaning and the ways in which they interpret the actions, looks, thinking and behavior of others and themselves. Through engaging in discussions of real social problems, they begin to understand how people internalize social messages, making it possible for problems to become personalized and psychologized. Students begin to perceive that the victims are frequently blamed for causing the problems. Genuine self-reflection goes beyond intellectual understanding, which Habermas says is inadequate to critical enlightenment (Bernstein, 1978).

Like Courtenay, I agree that it is not the business of education to require growth or dictate its course (1994). Yet, change at every stage of life is inevitable. The traditional student as well as the non-traditional, returning adult student will experience the pain and pleasure of growth. The struggles that I witness as teacher are not trivial, either in my mind or to the student: They are the stuff of which life and life-decisions are made. It is the business of the teacher, in my opinion, to become involved with the student in the unfolding, challenging creation of a new world-view and the struggle to define the self. The objective of facilitating the growth and independence of another human being is, like being a good parent, is to work oneself out of a job. They only need us for a little while, then they continue on their solo journey through life. My hope is to contribute something toward their liberation, supporting and encouraging them as they reach for independent thinking and raised consciousness. It is not difficult for teachers to see that most students are quite docile, tractable and domesticated, and sometimes for those very qualities, are passively angry and thus resistant to our efforts. Our challenge to free them from the virtual reality helmets.they wear, to offer a diversity of perspectives, experiences and interpretations of life. Our pleasure comes from allowing our students the freedom to explore themselves. The result is an expanded and deepened self concept that allows them to accept and value people and ideas unlike them. To be present at this exciting juncture in the lives of students is extremely rewarding.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000..

DEMOCRACY FOR ALL? LISTENING TO HAITI'S VOICES

Catherine A. Hansman and Helen M. Graf

Abstract

The quality of life and access to literacy education in Haiti have been questionable for a number of years, even after the democratizing efforts of the past few decades. The purpose of this study was to ascertain the levels of literacy among Haitian citizens, to understand their perceptions concerning the importance and availability of literacy programs and democratic process training, and finally, to explore the impact of education and literacy levels with participants' perceptions of their quality of life. The results of this study found a nation in peril: continued low literacy rates, little access to education and political information, and participants reported that their quality of life is worse than it has ever been. Literacy programs historically have been part of the bridge that transports people to a better life. Adult educators can and should play a role in alleviating poverty and powerlessness among people of the world through allowing voices of those marginalized to be heard and providing support in the form of literacy, health and other educational programs. The authors wish to thank the Americas Council of the University System of Georgia for their support in making this work possible.

The United Nations has classified Haiti as "Least Developed Nation", giving it the Human Development Ranking of the 159th poorest country out of 174 nations (Emling, 1998). Access to education for all Haitians is limited and illiteracy continues to challenge citizens as adult illiteracy rates have risen from 52% in 1985 to 54% in 1995 (Tardif, 1998) to 60% in 1999 (Kovaleski, 1999). Life expectancy in 1991 was 55.7 years and in 1998 has dropped to 54.6 years. Gross domestic product (GDP) per capita has decreased from $380 US dollars in 1991 to $231 US dollars in 1995 and continues to fall (Tardif, 1998 & Faul, 1999). Only 28% of the population reported in 1994 having access to safe drinking water (Tardif, 1998). Currently, 70% of the population is unemployed or under-employed (Kovaleski, 1999). Voter turnout for elections decrease with every election: 95 percent of the voters in 1990, 50 percent in 1995, 30 percent in 1996 and 5 percent in 1997 (Faul, 1999). All of these measurements indicate a dramatic and noticeable decrease in the general quality of life following the adoption of democracy over a decade ago.

Adult Education's long stance concerning social action and justice supports the notion that democracy and the democratic process can only work when people are educated and their literacy needs addressed (Lindeman, 1993; Okech-Owiti, 1993; Collins, 1998). A growing number of studies in industrialized and developing countries point to low levels of literacy as contributors to poor health status and low quality of life among citizens (Grosse & Auffrey, 1989; Weiss, Hart, McGee, & D'Estelle, 1992). In addition, other researchers have suggested that low literacy, poor health, and early death are undeniably linked (Perrin, 1989; Tresserra, Canela, Alvarez & Salleras, 1992). All of these studies have resulted in renewed interest in the linkages of literacy and health care, and have "generated enormous concern across the spectrum of health care about how to work effectively with low literacy populations" (Hohn, 1998, p. 12), such as those in Haiti.

Adult and health educators recognize that education must lead the efforts to revitalize the democratic, social and economic processes in Haiti (Desriuisseaux, 1994; Tardif, 1998), thus addressing illiteracy among Haitians would providing access to political, professional, technical, and scientific education. However, Haitians' quality of life and access to literacy education have been questionable for a number of years, even after the democratizing efforts in the past few years. The purpose of this study was to: 1) ascertain the levels of literacy among Haitian citizens; 2) understand their perceptions concerning the importance and availability of literacy programs and democratic process training; and 3) explore the impact of education and literacy levels with participants' perceptions of their quality of life.

Literacy and Health Programs in Haiti

The United States National Adult Literacy Survey (1993) definition of literacy includes the ideas of using print and written information in order to function in society, develop knowledge and potential, and achieve individual's goals. Low income, lack of available jobs, poor housing, and limited access to medical care all contribute to the links between literacy levels, and health status; low literate populations have a documented higher risk of poor health (Hohn, 1998) and thus, lower quality of life. The link between literacy level and health status is a growing concern among adult and health educators (Sissel & Hohn, 1996). As Hohn (1998) argues, "literacy level is a reflection of educational attainment, and is often a more accurate reflection of actual functional levels" (p. 11). In underdeveloped nations such as Haiti, illiteracy and related socio-economic issues cause a reduced quality of life. Hohn's ideas reflect Freire's (1970) ideas of education that promote a process that is people-centered and controlled, using a dialogic approach in which everyone participates as equals and co-creators of knowledge. Through engaging learners in this manner, learners may become empowered. In literacy education, it may lead to citizens' participation in the democratic process.

The success of literacy work and training to help advance the cause of democracy in Haiti was demonstrated in the early 1980's. One such literacy movement was Mission Alpha, a literacy program sponsored by the Catholic Church that sought to enlighten and educate illiterate peasants and slum-dwellers in the 1970s and early 1980s (Wilentz, 1989). Another powerful literacy movement at this same time was entitled Chemen Devlopman (The Road to Development) co-sponsored by the Ofis Nasyonal Alfabetizasyon ak Aksyon Kominote (The National Office of Literacy and Community Action) and UNICEF (Gid Monite, 1985). Both of these literacy programs folded shortly after the ousting of Duvalier. Subsequent literacy programs initiated in Haiti include government supported, religious-based literacy programs (Beyond Borders Group, 1999) and non-profit organizations (Fondasyon Aristide pou Demokrasi, 1999).The stated mission statements for the non-governmental agencies center around establishing democracy, justice and peace for Haiti. Literacy centers in Haiti, historically and currently, seek to address educational needs within the political context of the nation.

Health Education is a process that helps people make informed choices about their own and other's health (Greenberg, 1992). Empowerment health education puts the learners' needs, interests and questions about health central to the educational process, facilitating individual and group decision making processes through non-traditional teaching methods (Airhihenbuma, 1994). Fingeret (1990) and Horsman (1990) endorse the ideas of inviting learners to be active participants in the learning process, providing opportunities to work on problems and constructing solutions, saying that this enhances the potential for positive change. Hohn (1998) incorporates these ideas into her description of new ideas of health promotion.

Connecting health, literacy, and overall quality of life is becoming more common in both literacy and health education literature (Sissel, 1996). How these concerns and connections play out in the real world practices of health education and literacy education, particularly in Haiti, is unknown. In Haiti, where much of the population is illiterate, quality of life, health, and welfare of the people may be tied to literacy programs and methods for delivering these programs. But how available are these programs to citizens, and do Haitians participate in these programs? How aware of the democratic process are citizens? What are their perceptions of their quality of life now that democratic efforts have been established in their country? The purpose of this study was to address these questions by listening and understanding the voices of the citizens of Haiti.

Methods

In order to achieve the stated purpose of the study, the researchers utilized a quasi-experimental descriptive approach. Quantitative data was collected using the Haitian Quality of Life (HQOL) survey

(Welle-Graf, 1997), adapted from the World Health Organization Quality of Life (WHOQOL) scale. The philosophical underpinnings of the WHOQOL survey was adapted to create the Haitian Quality of Life (HQOL) survey (Welle-Graf, 1997). The HQOL was designed to measure four domains of health: physical, social, intellectual, community and an overall Quality of Life and consisted of 31 total questions. Within the HQOL, a Literacy Sub-scale (LS-HQOL) consisted of 16 total questions: nine Likert-type questions, two open-ended questions, and five demographic determinants. A five-point response option was provided to the participant (strongly disagree, disagree, neutral, agree and strongly agree).

The HQOL was translated into Haitian Creole and its cultural sensitivity assessed. Four questions on quality of life sought to determine overall life satisfaction and expectations. These questions were culturally designed to be sensitive to current and past historical developments of Haiti and examined overall life satisfaction, recent improvement of quality of life, progress of the country, and predictions of quality-of-life in next five years. Two open-ended questions were asked in a focus group setting and elicited input from this population regarding their perceptions of the effect of democratization on quality of life.

The target population size for this study was 50 to 75 Haitians. Over a four-day period in summer 1997, the survey was orally administered to geographical diverse Haitian populations. A non-probability quota sampling selection methodology was utilized for this study. Non-probability sampling selection is justified when the researcher seeks to obtain sensitive information (Green & Lewis, 1986). Quota sampling is utilized when the researcher seeks information about the attitudes, beliefs, or practices of a given population (McDermott & Sarvela, 1999). Strategic data collection targeted a mixture of rural and urban populations: urban - Port-au-Prince and Petionville, and rural - Lavallee, Montouis and LaGonave.

Statistical analysis of data consisted of descriptive statistics for the Likert-type questions and demographic variables. Results were recorded in frequencies, percentiles, means and range. Analysis of the responses to open-ended questions was conducted via focus content analysis. Focus content analysis categorizes responses into general themes. This type of content analysis seeks to reveal patterns of meanings that are not evident from raw data. This is accomplished by grouping information into comparable descriptor units and subsequent analysis of the groups (Patton, 1990).

Results

110 Haitians participated in this study. Data points were set up in heavy traffic areas in urban and rural areas, and people flocked in and waited to be interviewed. Time limitations were the greatest deterrent for the inclusion of more participants. Completion time for each interview was 20 to 30 minutes, depending on the participants' willingness to elaborate on certain key issues. Data revealed that majority of the participants were male (n=69, 63.3%) and rural inhabitants (n=67, 60.9%). The mean age of participants was 38 years old, with ages ranging from 16 to 78. The mean report of number of years completed in school was 4.14 years. Participants reported having a range of 0 to 17 living children, but the average number of living children in a household was 3.75. Current employment rates among participants was extremely low (n=25, 22.9%), and 85 participants reporting being unemployed.

The overall reported literacy rate was 40%, which is comparable to the national reported average of 40 - 46%. When asked whether the participant would like to attend a school to learn to read, 90% agreed. These contrasting figures suggest that literacy rates were actually lower among participants. Many participates reported the availability of adult literacy programs (70%), but that barriers inhibited their attendance at these programs. Sixty-one percent reported that their children attended school, although the question did not ask the respondent to articulate how many of his or her children attended school. In response to the general overall life satisfaction question, only 29.4% reported that they were content. Even less people reported that their life has gotten better since democracy (24.8%) and expressed satisfaction with the political process of their country (22.9%). Very few of the participants reported hope for the future; only 20.2% stated that they believed things would get better over the next five years.

Haitians in this study also participated in focus groups that sought to better understand participant's perceptions of the impact of democracy. Haitians were asked two questions: "What changes have occurred since Haiti has become a democracy?" and "Is Haiti better with a democratic government?" From the focus content analysis conducted on participants' responses a total of 13 major themes emerged from the questions. The top four categories of themes from participants' responses to the first question ("What changes have occurred since Haiti has become a democracy?") were: "Is not a democracy" (n=45, 28.1%); "No Changes" (n=39, 23.4%); "More expensive to live" (n=19, 11.8%); and "More Freedom of Speech" (n=11, 6.9%). The top four themes from the second question ("Is Haiti better with a democratic government?") were: "No better off" (n=51, 45.1%); "yes" (n=21, 18.6%); "Getting worse" (n=19, 16.8%); and "More violent" (n=2, 1.8%). The total numbers of responses may exceed the sample size of 110 due to the fact that each participant may have given more than one response to the questions.

The most common theme noted by the researchers was that the Haitians did not feel that a democracy currently existed. Many people stated that there were no changes and the country is not better off. Clearly, the promise and hope of living in a democratic society has not been realized in the lives of the Haitians who took part in this study. The theme of "no democracy" held subtle differences within the context of the individual participants' responses. While some participants claimed that democracy as a political process did not exist, other participants made short statements describing their perceptions of democracy. These statements, direct quotes translated from their native language, included statements such as: "I have no idea about what democracy is," "I don't understand the word democracy,", "There is no democracy. We don't know what democracy is," "No everyone knows the meaning of democracy. The people that live in this town are not educated," and "There is no democracy in Haiti because things have not changed at all."

When the participants choose to expound on their initial responses to the comments, some offered glimpses of positive changes, hope, and suggestions for the betterment of their society. A sample of these statements are: "We no longer get beat up and tortured by the police without doing anything wrong," "There isn't much of a change, but at least we can speak our minds," "People can talk without being arrested and put in jail. They can fight for their rights compared to ten years ago when it was bad," "We need schools for children and adults. We need work," and "We need a good government, we have no radio, no electricity, no information. Make a specific plan and explain it to the people."

Evident by the recording of the voices of Haitians was desperation intermingled with hope and belief in that the democratic process that could actualize change for the better. Extreme situations sometimes initiate desperate measures and it is the belief of the researchers that without a systematic infusion of the democratic process by education and access to information, that the people of Haiti will be forced to consider alternative forms of government.

Discussion

Researchers found the response of the people to be overwhelming. Evident was the deep desire of the Haitian people to have their voices heard. A stated intent of this study was to listen to the voices of the Haitian people concerning their perceptions of democratic process and education. Although helpful to summarize responses for a quick glance, the richness of the answers can be lost when conducting a focus content analysis. Through the interview process, the researchers heard dichotomous threads of hope, dreams, discouragement and despair. Although the interviews and the recording of the responses were set up to be anonymous, many study participants asked to sign their name of the paper to emphasize the importance of having an opinion and wanting to be heard.

Clearly documented in this study was the need for adult literacy programs, the desire of Haitians to attend these programs and the importance the participants place on education. Also expressed by the participants of this study was the frustration of lack of information available and lack of understanding of what democracy is. Most of the adult population of Haiti today has no recollection or personal experience with a governmental system that was anything but dictatorial and corrupt. At a pinnacle point in Haitian history when freedom of speech is tolerated, education for children and adults strongly desired, and democracy trying to maintain its feeble foothold, advancements could be made.

Democracy demands that all voices to be heard, yet, as our research has shown, the voices represented in Haiti still reflect those individuals of position and power and not the voices of the people. Indeed, as the participants of this project told us, many of them did not even know the concepts of democracy, and if they did, did not believe that Haiti was a better country because of democratic principles.

Literacy programs historically have been part of the bridge that transports people to a better life. Adult educators can and should play a role in alleviating poverty and powerlessness among people of the world through allowing voices of those marginalized to be heard and providing support in the form of literacy, health and other educational programs. Realistically assessing the barriers that confound Haiti's people as they try to attend programs and planning programs to surmount these barriers should also become a part of adult education practice in Haiti. Curriculum should also focus on grassroots efforts to promote an understanding of democratic principles, transformation, and learning to take action. Freire's ideas of popular education and Praxis have been given lip service in Haiti; real programs by and for the people need to be developed. As Heaney (1996) proposes, learning must be linked to democratic change.

One cannot interact with the people of Haiti without a deep sense of respect emerging. In impossible situations, with little to no resources and no guarantee that tomorrow will bring anything better; the Haitian people endure with grace, hope and a sense of humor. Although some of the enthusiasm for a better society has waned in the past few years, people concerned with the development of this nation should remember that a window of opportunity still exists. How long the window stays open depends on a number of factors; the most important role for adult educators is the part they can play in supporting and developing education and literacy programs.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000..

HOW A STUDY OF HISPANIC WOMEN'S PERCEPTIONS OF THEIR ACADEMIC EXPERIENCES IN WISCONSIN HELPS WOMEN'S LEARNING IN NICARAGUA

Lucille L. Harvey, Ph.D.

Abstract

This multiple-case research project explored Hispanic women's perceptions of their academic experiences within the Wisconsin technical college system. The central research question for this study—What do Hispanic women believe supports and hinders their formal learning? —is answered through in-depth interviews with seven Wisconsin technical college women students and then analyzed using a critical feminist educational theory approach. A major implication of this study was that breaking with traditional roles changed the hegemonic or unequal power relationship found in the traditional Hispanic culture and increased formal learning opportunities for Hispanic women. The participants' "believing-in-self" helped them speak up and challenge inequities, refuse to allow others to disparage them, stand up for their rights, and resolve to pursue their goals. The interviewees in this study saw themselves as women who were breaking through barriers on behalf of their children and other Hispanic women students. These findings were than incorporated into the "Learning Center Project," a developmental project in Nicaragua that provides training for rural women and girls. The Learning Center Project addresses extremely high unemployment and underemployment rates and development issues by providing a program that brings women together for technical training, mutual exchanges, role modeling, and interactive learning.

Introduction and Overview of the Study

The purpose of this research was to explore Hispanic women's perceptions of their academic experiences within the Wisconsin Technical College System. The central research question for this study—What do Hispanic women believe supports and hinders their formal learning? —was answered by Hispanic women during in-depth interviews about their academic experiences in Wisconsin technical colleges. Other questions guided this research: How do Hispanic women approach formal learning? How do cultural factors affect them in positive or negative ways? What do these women experience on campus? Which personal characteristics helped or hindered them? My investigation addressed ethnic, institutional, and classroom factors that influence Wisconsin technical college Hispanic women students' formal learning.

Although there are increasing numbers of Hispanics entering college, they still represent a small percentage of those who would benefit. It is important that studies address the Hispanic women's learning needs. However, there is "a paucity of information" about factors that affect Hispanic women's participation in vocational education (Laden & Turner 1992, p. 36). Statistics reflect that only 4.5% of Hispanic women graduate from 2-year postsecondary institutions compared with 57.5% of dominant culture women (Carter & Wilson, 1992). This figure highlights the college's need to prepare to educate this group of students. As educational level rises, so, too, do economic prospects. The U.S. Department of Labor Women's Bureau (1994) statistics indicate that women with an associate degree are employed at nearly twice the rate of those with less than a high school diploma. An effective way of addressing the Hispanic women's needs is to listen as the women themselves discuss their perceptions and expectations.

Definition of Terms

Definitions are needed for two terms, "dominant culture" and "Hispanic." I use the term Hispanic because Tienda and Ortiz (1984) and Treviño (1987) find it the most generally acceptable term for ethnic groups in the Western Hemisphere that are of Spanish descent. Treviño acknowledges that although the term Hispanic may not be perfect in capturing all member groups, it is a term that is acceptable to Hispanics and non-Hispanics and among journalists and scientific writers. In this research the term "dominant culture" was defined as one that "reflects relatively privileged social and political status to Eurocentric cultural elements in American society. Status and well-being among Americans of European descent is compared with ethnic populations whose descendants are 'people of color'. . . and who have less power" (Mardin & Meyer, 1973, in Dobbins & Skillings, 1991, p. 40).

Methodology

One way to begin to address this problem is to encourage Hispanic women to speak for themselves. In a research study on students' perceptions of women and men as learners in higher education, Hayes (1992) found that outside researchers frequently made assumptions rather than listening to the students. Hayes emphasized the value of listening to the participants themselves because their perceptions influence behavior and affects classroom interactions (p. 378).

My purpose as an interviewer was to listen and learn from Hispanic women students and accurately present their perceptions. This information will provide a baseline for further research on Hispanic women's learning. In addition, it will inform staff of what Hispanic women experience within the system and create a backdrop for changes to enhance the learning climate and instructional support for Hispanic women.

Adopting a Critical Feminist Conceptual Framework. According to Weiler (1988), the basis for critical feminist educational theory is critical educational theory and feminist theory. Critical educational theory takes a censorious view of existing social structures arguing that the society is both exploitative and oppressive, but is also capable of being changed. One aspect of critical educational theory--reproduction theory--looks at the processes societies use to maintain and reproduce class structures, class cultures, knowledge, and power. Critical educational theory assumes that education reproduces class position, existing power, and social and economic structures. Critical feminist educational theorists also look at gender issues focusing on the connection between sexist practices in schools and "women's oppression in society as a whole" (Weiler, p. 31). The critical feminist educational theorists also note that "intersection of gender with other systems of oppression and privilege are key to construction of self" (Tisdell, 1998, p. 2). Because this approach addresses issues of control, reproduction, resistance, gender, and production, it is an appropriate framework for research focusing on Hispanic women's experience in Wisconsin technical colleges.

Findings

Three major themes emerged from interviews with seven Hispanic technical college women students: Theme 1--Breaking with Tradition challenges existing Hispanic cultural principles of relationships. The interviewees stated that women who break with traditional patterns have a greater chance of academic success. Theme 2--Interactive Learning indicates the students' preference for face-to-face interaction in the classroom among students and professors. An open, inclusive environment that values everyone's contributions enhances the interviewees' learning. Theme 3—Believing-in-self indicates that women need to have faith in their abilities to overcome barriers and obstacles despite external messages to the contrary.

In 1971, Gramsci used the term "hegemony" when referring to relationships in which an unequal balance of power exists. Through the lens of hegemony, Gramsci looked at the various ways dominant classes imposed their concepts of reality on subordinate classes and the ways oppressed people identified this domination and challenged it. Gramsci noted that although individuals have the power to challenge this hegemonic control, the dominant class would struggle to reimpose its superiority (in Weiler, 1988). There is an emphasis on the concepts of human agency and resistance, and a belief that "knowledge . . . is socially constructed (Nielsen, in Conrad et al., 1993, p. 97).

Theme 1--Breaking with Tradition. The Hispanic women interviewees in the present study found themselves in hegemonic relationships within their culture and their college. These relationships marginalized the women and imposed a structure upon them that the women did not choose to accept. Instead the interviewees used a variety of tactics to challenge the distribution of power and seek cultural and educational equality. The interviewees intend to carve out new roles for themselves--one of which is being a student. As students they have freedom to question ideas and a means of gaining economic leverage. Their degree will also provide recognition and better opportunities for them. They believe that as educated women, they will be able to advance within the dominant power structure. However, the opportunity to pursue these options requires their first breaking away from a culture that limits women.

Several interviewees described the confining role that Hispanic women traditionally have had in the family relationship. The expectation that woman remain in the house while the man earns an income, visits with friends, and controls his time and that of his family is no longer acceptable to the interviewees. They seek the freedom to make their own decisions, pursue their own interests, and have equality in the family. One act of resistance to the traditional power relationship is the pursuit of education. This new initiative incorporates the dominant culture's attitude that gaining an education is socially desirable and rejects the traditional assumption that males should be given preference for advanced education. This led to the interviewees' rejecting the pre-determined role in the Hispanic culture in which the male is dominant and the woman's primary function is limited to the home. Instead, the women in this study felt that they have an equal right to pursue an education. The interviewees chose a role that allowed them equality in decision-making, mobility outside the home, and they envisioned having a better life through their own education instead of being entirely dependent upon a husband.

Although many of the interviewees had positive self-images, they noted the negative effect this gendered relationship had upon the self-perceptions of many other Hispanic women. They contended that lack of self-esteem among Hispanic women is a result of the relationship pattern found in the traditional Hispanic culture in which the male is seen as the stronger and the woman as the more docile person. By being docile and obedient, women are more likely to protect themselves from criticism. Although the interviewees occasionally may have chosen silence as a tactic, they were not willing to be silenced because it is through silencing women that domination occurs. The interviewees repeatedly admonished women to speak up to make their presence seen and heard and not allow others to dominate them.

The interviewees sought to affirm their own experience through speaking up. Their comments were consistent with Weiler's (1988) belief that "voice" is more than uttering sounds. She contended that voice, or lack of it, is an integral component of a hegemonic relationship. "Voice interrogates the processes through which identities are ignored, constructed, or experienced; meanings are affirmed, marginalized, or questioned; and experiences are formed within the interlocking and related processes of subjugation, affirmation, and enlightenment"(p. xiii). Speaking up or gaining voice, then, helps women challenge their role within a relationship. Women can make their presence known, self-create an identity, and redefine experiences. Voice allows them to challenge the traditional hegemonic structure.

Theme 2 - Interactive Learning. The interviewees preferred an interactive environment in which openness and respect existed and in which professors built a relationship of trust with students. Although not an equal relationship, the professor and student have indicated willingness to develop a sharing relationship. This may be one reason the interviewees all mentioned the value of openness. For them, openness involves an equal sharing of ideas and feelings. This extends beyond a verbalization of equality, and includes kinesics or "body movement" to convey the message of equality. Because the dominant culture focuses on a complex verbal system of words and nuances to communicate ideas, teaching styles that encourage interaction and focus on both spoken and nonverbal communication enhance Hispanic women's ability to communicate. For the interviewees, power seemed to shift with the amount of interaction the interviewees were allowed.

Theme 3—Believing-in-self. Hispanic women students in Wisconsin technical colleges feel they are marginalized for being women and minorities. They receive multiple messages telling them they are invisible, lesser than others, or not valued. However, the interviewees had developed a "believing-in-self" that appeared to be almost a spiritual understanding that they can actualize their potential in spite of the obstacles they encounter. Believing-in-self differs from self-esteem. Believing-in-self locates problems within social structures rather than making them an issue of women's inadequacy and acknowledges that even women who have high self-esteem will still confront barriers in society. From a critical feminist educational theory approach, one may see this as a contradictory situation. The women must believe in their efficacy to make changes in society while at the same time they need to understand how their beliefs are shaped by that society. For example, because the interviewees are succeeding in the existing educational structure one might assume that they are "buying into it." Although being in education oppresses the women, they are using it to gain more power.

Decision-making seems to be an important factor in believing-in-self. In some instances, critics may question the wisdom of the interviewees' decisions, but a critical feminist approach offers a different perspective. An interviewee who left two relationships and changed jobs several times made choices which led her to the positive position in which she is today. At one time she had her back against the wall and saw only low paying work. Through decision-making, she assumed control of her life, and now makes her own decisions and is optimistic about her future.

With each success the women achieve, they become more self-assured and assertive. For the interviewees, making one's position seen and felt is crucial to gaining equality. Hispanic women who fail to express their positions will continue to be dominated and have limited opportunities.

Implications for Practice

Although it is understood that the findings in this qualitative study are not generalizable, incorporating them into The Learning Center project in Nicaragua has been very effective. Wisconsin women travel to Nicaragua and provide skill training that helps provide an income to the most economically disadvantaged women. In addition to the skills, the Nicaraguan women gain a sense of community, and they, in turn, reach out to share their technical knowledge with other Learning Center women. The women have organized themselves and have their own technical classes during the week and weekend seminars once a month throughout the country. Traveling with other women and sharing experiences and insights has provided new perspectives for many women. Because these women have earning potential because of their skills, their stature within the family unit improves. They develop a sense of believing-in-self when they are no longer economically and emotionally dependent upon the male member of the household. There are now fifty-eight Learning Centers throughout Nicaragua where women are believing-in-selves, interactively learning, and breaking with tradition. Certainly these three findings merit further study.

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TOWARD AN INVENTORY AND ASSESSMENT OF HIGHER EDUCATION'S ENGAGEMENT WITH THE COMMUNITIES IT SERVES

Rachel L. Hatala, M.A. and Lorilee R. Sandmann, Ph.D.

Abstract

Few attempts have been made to inventory and assess the actual kinds of engagement activities underway by a range of higher education institutions. An inventory was created and a descriptive evaluation of engagement or outreach initiatives was undertaken of the universities and colleges that are members of the Northeast Ohio Council of Higher Education (NOCHE). Factors associated with the development and maintenance of an inventory for engagement activities were identified. Implications for those active in the field of adult, continuing, and community education are discussed.

The Need for Engaged Higher Education Institutions

There is widespread clamor among those funding public higher education that points to the need for institutions to be more "accountable," better "connected" and more "committed to addressing society's critical problems and lifelong educational needs." (Boyer, 1992) Historically, the burden of fulfilling such needs has fallen to specialized units or staff (i.e. those in Cooperative Extension, adult and continuing education, and faculty members with clinical responsibilities). Modern experiences have demonstrated that outreach within this paradigm is no longer adequate to address critical societal needs.

Institutions of higher education are challenged by enrollment pressures, financial constraints, a growing emphasis on performance and accountability measures, public discontent due to rising tuition costs, institutional unresponsiveness, and high expectations of making significant contributions to solutions to local, national, and international problems. In response to these challenges, The Kellogg Commission on the Future of State and Land-Grant Universities calls for *a Returning to Our Roots: The Engaged Institution* (1999). Ernest Boyer foreshadowed this report when he said that "the academy must become a more vigorous partner in the search for answers to our most pressing social, civic, economic, and moral problems and must reaffirm its historic commitment to what is called the scholarship of engagement. In the end, the clear evidence it that, with the resources and superbly qualified professors and staff on our campuses, we can organize our institutions to serve both local and national needs in a more coherent and effective way. We can and must do better." (1996)

Engaged institutions are described as those that organize to respond to the needs of today and, importantly, tomorrow students, enrich students' experience by bringing research and engagement into the curriculum, and offer practice opportunities for students to prepare for the world and put knowledge and expertise to work on problems facing communities served by the institution.

Further, another major component of institutional engagement is known as faculty professional service or community outreach, that is, work by faculty members based on their scholarly expertise and contribution to the mission of the institution. Through this type of engagement, a university or a college becomes a direct intellectual resource for its external constituencies. The goal has been to restore professional service to the important role it once had in American higher education and to encourage that it be carried out at high levels of quality and be rewarded accordingly (Lynton, 1995).

A plethora of conferences and writings have emerged to further the national dialogue on this topic. However, few attempts have been made to inventory and assess the actual kinds of engagement activities undertaken by a range of higher education institutions. Other than anecdotal case study information, little is known about the nature, scope, roles of those involved, funding, and impact of engagement activities.

Taking an inventory and documenting campus engagement initiatives are critical to communicating the importance of, and commitment to, engagement among our institutions, constituencies, and communities. Documentation was initiated at a regional level with members of the Northeast Ohio Council of Higher Education (NOCHE). This paper, then, reports the results of a) developing an inventory instrument to collect information about engagement from a regional cluster of higher education institutions, and b) analyzing elements of the engagement activities.

For the purposes of this work, the definition of an engaged institution comes from that suggested by the American Association of State Colleges and Universities (AASCU) Task Force on Public Engagement.

> An engaged institution is committed to direct interaction with external constituencies and communities through the mutually beneficial exchange and application of knowledge, expertise, and information. These interactions enrich and expand the learning and discovery functions of the university while also enhancing community capacity. The work of the engaged university is responsive to public needs and goals in ways that are appropriate to the campus' mission and academic strengths. The interaction also builds greater public understanding of and support for the role of the university as a knowledge asset and resource. (Correspondence, July 10, 2000)

Engagement Initiatives – A Regional Effort

An inventory and descriptive evaluation of engagement or outreach initiatives were undertaken concerning universities and colleges that are members of the Northeast Ohio Council of Higher Education. NOCHE was established for the purpose of developing higher educational opportunities for a greater number of citizens of the Greater Cleveland area. Its twenty-two member institutions include two-year and four-year, public and private institutes, colleges, and universities. NOCHE provides leadership by:

1. examining current issues in higher education that impact northeast Ohio, 2) targeting workforce and economic development to address needs of citizens and businesses, and
2. designing programs to increase understanding of the crucial role of colleges and universities in enhancing community values and quality of life.

The purpose of conducting an inventory was to better understand and communicate within and across the institutions as well as with external constituents the extent to which higher education is fostering the region's economic, social, and intellectual health. Further, it was intended to identify areas of inter-institutional collaboration to maximize resources for greater impact. This effort is important because it informs and reinforces *what* is done collectively as a regional voice and it offers a philosophical model. It also informs and reinforces *how* it is done by providing an operational model and enacting an institution's mission and strategic plan.

After the review of related inventory instruments, a device was developed, subjected to trial, and circulated to the provosts of the NOCHE institutions. This version was not meant to be exhaustive, but rather it was to identify "best cases." The criteria for such an instrument were that it be open-ended yet limited to a single page, diverse in terms of its listed initiatives (type and emphasis), and available resources (personnel and funding), and outcome driven. The inventory instrument, the management of the resultant data, and the themes about the engagement activities can inform other institutions desiring a similar communication and program coordination vehicle.

The response rate of the inventory was approximately sixty percent. Once all the inventories were collected, the data was compiled into a matrix format and analyzed. The results are as follows:

Engagement Initiatives	*Total*
Instructional	33 initiatives

Consulting/technical assistance	13 initiatives
Applied research	7 initiatives
Service learning	8 initiatives
Public resources (programs, performing arts, information dissemination)	27 initiatives

Participant Involvement

Participant involvement stemmed from institution-wide efforts, to just student-involved efforts, on to those related to a specific discipline or academic program.

Few faculty members participated but a large number of administration professionals and graduate and undergraduate student were involved.

The student activities comprise coursework, internships, volunteering, research projects, classroom/lab collaboration, work-study, tutoring, assistants (paid or credit), student field experiences, exhibitions, workshops, and camps.

Funding of Initiatives

Most were funded by a combination of internal and external sources; however, a few initiatives were funded solely by internal or by external sources.

Several themes emerged from the analysis. The content areas being addressed through higher education engagement include:

Theme	*Example*
Artistic/creative	Art appreciation/skills.
Lifestyle/wellness/health	Spirituality, self esteem, consortia with physicians.
Technology	Digital economy, technology competencies, web page certification
Business/corporate	Conflict management skills, leadership, placement.
Education	Increased numbers of high school students furthering education, improving English skills, curriculum training, publishing.
Community Relations	Welfare to work, construction documents for community development.

Inventory Strengths and Limitations

Strengths and limitations of the instrument and the effort itself emerged with feedback, application, and analysis. Overall, representation of impact (contact hours, outcome assessment, etc.) was the most challenging. In reviewing the process, the following limitations were identified.

1. Discrepancies appeared when analyzing the contact hours. It was found that in requesting the contact hours, the inventory didn't specify if those hours should be calculated on a daily, weekly, monthly, or yearly basis. Realizing this, the submission of the contact hours couldn't be used due to lack of consistency in measurement.
2. Representation of the examples in a matrix format was problematic. While providing quick access to the information for illustrative and comparative purposes, the abbreviated descriptions necessitated by such a presentation made the information less useful, especially to those who

weren't as familiar with the initial inventory. One must be conscious of the audience prior to formatting an analysis so that resultant presentation is understandable to a diverse audience.

On the other hand, several strengths have been defined within this study.

1. Since no workable electronic inventory was readily available, the construction and testing of such an instrument was a major outcome of this work.
2. To share and confirm the results of the study, highlights of the inventory were presented to the chief academic officers of NOCHE. As part of the outcome, institution-specific inventories are being created and one is ready to be implemented. There is a need for an inventory that has the capability to collect and store data in a similar format unlike the disparate formats that currently exist.

Additional review of the inventory indicated that it might have been of benefit to include

a) why the engagement initiative was instituted, b) activities of the partnership and what type of involvement came from faculty, staff, and students, c) content area, d) perceptions of the benefits derived from the partnership, and e) whether or not research or evaluation studies had been conducted to document the partnerships effects, and, if so, provide details.

Conclusion

This one management evaluation study provides rudimentary insight into the practice of institutional engagement taking into account a host of conceptual and practical issues. Although the recommendations seem self-evident, the study confirmed the importance of several points. Prior to creating and distributing an inventory, the following must be decided:

1. The purpose and audience for the information must be clarified
2. Because of the financial investment in the development and maintenance of such a management tool, it must be tied to institutional priorities and endorsed by administration and faculty leaders
3. A decision must be made as to whether the inventory attempts to be exhaustive or a statement of exemplars
4. You must determine if the inventory is to be descriptive and/or evaluative in nature
5. It should be clear who would complete the inventory (i.e. provost, institutional research staff, department chairs, etc.)
6. Essential questions to be answered from the inventory must be agreed upon and only information for which there is an immediate use should be collected.

Information gathered from such an inventory has broad implications for those in the field of adult, continuing, and community education. To program managers, it provides an overview of the distribution of programmatic resources. An astute manager will study the alignment of community need and opportunity with institutional response and resources. As assessment of what is being offered and to whom provides the program an indication of potential markets, partners, and programs. And for the scholar, several questions remain:

- Does the utility of inventories really result in cross-institutional collaboration?
- Do the inventories help compare and contrast the engagement initiatives?
- Can the inventory be replicated or adapted for future studies?

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000

IDENTIFYING CULTURAL MODELS AS A WAY TO LINK THEORY AND PRACTICE IN ADULT EDUCATION

Elisabeth Hayes and Wendy Way

Abstract

In this paper, we discuss the analysis of cultural models as a research approach to enhance theory and practice in adult education. We provide examples of cultural models drawn from our investigation of African American women's beliefs about work, learning about work, and transitions to work. Lastly, we raise some issues related to the use of cultural models as analytic tools and as a basis for practice.

Introduction

An issue that has emerged as significant over the last few decades in adult education concerns the development of theories and related educational practices that are inclusive of the experiences, needs, and perspectives of all learners. By now, it is commonly acknowledged that past theories and practices have been based primarily on the perspectives and experiences of privileged white males, thus excluding the experiences of individuals who differ in race, class, culture, and gender. A number of scholars and practitioners have been engaged in efforts to overcome these overt and covert biases, but considerable work remains to be done. In this paper, we will describe how the identification of cultural models, a theoretical and methodological approach associated with discourse analysis (Gee, 1999), can be used to understand the perspectives and actions of previously marginalized groups. We will note some strengths and limitations of this approach based on our own research with low-income African American women.

Background

As the social and cultural diversity of society grows, along with greater demands for all adults to achieve higher levels of education, for example to maintain or improve their economic status, adult educators are serving the needs of learners with increasingly diverse socioeconomic and sociocultural backgrounds. Conflicts and contradictions between the values and cultures of learners and educational institutions has contributed to learner resistance to some adult education programs, as evident in nonparticipation, dropout, or lack of educational success among many marginalized groups (Quigley, 1997). Much of the literature that addresses diversity among learners related to attributes such as culture, gender, or class offers stereotypical generalizations about the learning preferences and worldviews of various groups. The superficial nature of such generalizations has begun to be recognized, yet few alternative conceptualizations have been offered to replace them. The concept of cultural models offers a more sophisticated and complex means of understanding the beliefs or worldviews held by individuals and groups, and illuminates continuity and conflict between these worldviews and dominant societal belief systems. The analysis of cultural models has been popular among researchers in disciplines such as anthropology (e.g., D'Andrade & Strauss, 1992), but has received little attention from researchers in adult education. We hope to expand familiarity with the concept of cultural models among adult education researchers and practitioners, and stimulate further discussion of its potential to inform research and practice in adult education.

The Nature of Cultural Models

Cultural models can be thought of as "images or storylines or descriptions of simplified worlds in which prototypical events unfold. They are our first thoughts or taken-for-granted assumptions about what is "typical" or "normal" (Gee, 1999, p. 59). Simply put, cultural models comprise people's everyday "theories" about their worlds. These theories are shaped by and vary according to the sociocultural groups to which we belong. Our cultural models are typically partial and inconsistent, since we each belong to different groups and are also influenced by diverse institutions, media, and other experiences. Cultural models espoused by dominant groups can be used to influence groups with less power in society (Gee, 1999)

Gee (1999, p. 68) identifies three broad types of cultural models. Espoused models are those that we consciously support. Evaluative models are used to make judgments about ourselves or others. Models-in-(inter)action serve as a basis for how we act and how we interact with others. Evaluative and models-in(interaction) may be either conscious or unconscious; i.e., we may not have an awareness of the underlying beliefs that guide our judgments or actions.

Low-Income African American Women's Cultural Models of Work

We used the analysis of cultural models in a recent study of the work-related beliefs and experiences of low-income African American women (Way & Hayes, 2000). An impetus for the study was the change in welfare legislation, with its emphasis on "work first" and a corresponding pressure on adult education and training programs to prepare former welfare recipients for immediate employment. In the past, scholars argued that a "culture of poverty" fostered negative attitudes among economically disadvantaged people of color towards so-called mainstream values and beliefs, including attitudes towards work and education. A "culture of poverty" perspective seems implicit in many of the directives for adult education provision for this population. For example, many employers and educators stress the need to help participants develop "soft skills," which include "appropriate" work-related attitudes, values, and beliefs, such as self-motivation and an orientation towards individual achievement. This deficit perspective has been widely criticized in recent years by other scholars, particularly those informed by critical and feminist perspectives. From these perspectives, individuals' beliefs and actions must be understood in light of unequal power relationships, which shape the knowledge and opportunities available to different groups within society (Carspecken & Apple, 1992).

There have been few investigations of the actual work-related beliefs and attitudes of this population and their relation to work readiness or job success. Furthermore, there has been little attention given to how such beliefs are acquired or challenged in the context of women's lived experiences and life situations. We hoped to begin to address this gap in the literature by investigating how the women in our study accommodated and resisted dominant cultural models associated with preparation for and enactment of work roles (In this paper, we use "work" to refer to paid employment, as it is commonly used, though in general we seek to expand the conception of work to be inclusive of family work also.)

The location for our research was a large, Midwestern city with high rates of unemployment and poverty. Study participants were identified through referrals from community agencies (i.e., job training programs, a local technical college) as well as from participants. To collect data, we conducted interviews with young African American women and their mothers. Daughters had to meet the following criteria for inclusion in the study: (a) African-American, (b) raised primarily in a single female-headed household (c) that was defined as low income (e.g., the family was eligible for some kind of public assistance such as welfare, food stamps, housing assistance), (d) between 18 and 30 years of age (to ensure a relatively recent post high school transition to work), and (e) employed full time at least six months in a job with a "living wage" or with potential for a self-supporting income. We completed interviews with 18 mother-daughter pairs and two daughters alone, resulting in a total of 38 interviewees.

The interview data were analyzed in several stages to identify common and contrasting cultural models of work, work-related learning, and transitions to work. Here we will describe three common sets of beliefs. Perhaps most striking is how the models reflect, and do not reflect, mainstream beliefs about work and preparation for work. Also striking were the contradictions between the women's espoused beliefs and their experience; i.e., what really helped them prepare for work and be successful on the job.

It's Their Choice

"It's Their Choice" is our term for a cultural model of career decision-making evident in many of the women's interviews, and one that is widespread in career development literature and work-related education. A key belief in this model is that youth and adults can and should make their own decisions about what job or career they wish to pursue. For example, when asked if she ever talked with her daughter about the kinds of work she might do, a mother responded: "Well, I'm the type of mother that basically likes to let the children decide on their own, you know. I don't think we should make up their minds for them . . . all they got to do is get out there and make their own decisions. And be their own self. That's what I want them to be." Another belief evident in the women's comments is that people should find work that they "like" and that suits their particular talents. Presumably freedom of choice allows individuals to select jobs based on their personal preferences as well as abilities. A daughter explained that her family wasn't involved in her career decisions " . . . because it was my life. And I had to make sure that I was comfortable in what I wanted to do. This had nothing to do with them . . . I wanted to make sure it was something that I liked."

In general, the women's beliefs were quite consistent with the dominant model of career choice that underlies many education for work programs. According to this model, individuals select their ideal occupation from a seemingly limitless range of alternatives, based on personal preferences, values, and abilities. An implicit assumption in this model is that individuals make independent decisions about work, have access to information about potential occupations, and have opportunities to pursue whatever type of career they desire. Of course, this model is rarely fully realized. The young women's choices about work were clearly limited by class, race, and gender, though few articulated these limitations. In discussions with their daughters about racism, sexism, and career choices, mothers acknowledged that being African American women might make it harder for their daughters to get the jobs they might want, but they balanced this with strong encouragement for their daughters to believe in their ability to overcome any obstacles. One mother told her daughter "It's all in what she wants to do and you know in her believing in herself that she can do it. Cause I let all of them know that whatever they wanted to do they could do it you know if they wanted to be president of the United States you know they could do that too you know." While this mother's apparent belief in her children's potential might seem wildly unrealistic, it can be understood as a means of instilling in her children a strong belief in their own self-efficacy, motivating them to overcome racist and sexist obstacles to their success in the workplace

Children as a Way Out

A dominant social model is that having children at any age, but particularly as a young person, interferes with women's working lives. This is evident in the "ideal" life development process espoused in our culture in which having children follows finishing high school and college, getting married, and settling into adult life in general. "Children as a Way Out" is the term we adopted for a cultural model reflected in many of the women's actual experiences of having children. In contrast to the dominant model, this cultural model suggests that the women believed that having children is a way out of childhood and a way to become adult, gain respect, and take on adult responsibilities. As one young woman said, ". . . I wanted to do things in the world but I couldn't because I was still a child and had to live this certain life until I was 18 years old. So when I got pregnant with my son, I felt like that was my way out . . .when I had my children I went back to school and got my high school diploma....then I went back to school to get an education so they [her children] could see that the mountain doesn't stop at just graduating from high school . . . ." The idea that having children is a passage into adulthood for low-income women is also found in Luttrell (1997) and Kelly (1994).

As the above quote suggests, a number of women felt that having children provided them with the motivation to further their education and to stay employed. One woman stated emphatically that "I keep the job for me and my kids so we can have a place to stay and not have to beg nobody for nothing . . . . I really don't like the job where I'm at, but I've been looking and I have to stay there. I'm not gonna quit until I find something [else]." However, the women's beliefs about how children affected their work lives were not consistently positive. They certainly acknowledged the challenges of combining child-rearing with work outside the home. To minimize these conflicts, mothers frequently stated that they discouraged their daughters from getting pregnant before they completed high school, found a suitable job, and got married - quite consistent with dominant cultural beliefs.

Being Careful

"Being Careful" is our term for a cultural model reflected in many of the women's descriptions of their parenting practices. This model emphasizes "strictness" as a key attribute of a good parent. The mothers frequently described themselves as "strict," just as the daughters tended to describe their mothers in this way. Strictness was not viewed by the women, for the most part, as harsh or overly restrictive. In contrast, it was believed to be a way to protect children from a potentially dangerous environment. As one mother stated, "I didn't call it being strict I just called it being careful…" In other words, it was an expression of maternal concern and the responsibility of a good mother. For the most part, the women associated strictness, or being careful, with establishing and enforcing rules that set limits on their children's behavior. These included setting curfews, policies about doing homework, restrictions on dating and phone conversations.

Based on the women's descriptions, the mothers' cultural models of parenting seem to resemble an "authoritarian parenting style" (Baumrind, 1991; Steinberg, 1990) in which parents are obedience-oriented and expect their directives to be obeyed without question. Many daughters observed that they had little choice but to obey their mother's rules. In one daughter's words, "she pretty much laid down the law and that was it." Such authoritarian parenting styles have been considered to have negative consequences for children's school achievement and job success, by limiting their opportunities to learn independence, self-responsibility, and participate in democratic decision-making. However, the optimal level of parental control relative to freedom in a family may increase as the average level of risk in the larger society increases (Bronfenbrenner, 1977). For the young women in our study, their mothers' restrictions made good sense in light of the risks associated with growing up in economically disadvantaged neighborhoods with high crime rates, drug traffic, and violence. In addition, it would be misleading to portray the mothers' model of parenting as exclusively authoritarian. While the mothers established strict rules for certain kinds of behaviors, they also taught their daughters to be independent and to assume adult-like responsibilities in the home. Thus, the daughters did have the opportunity to develop skills and attitudes commonly believed to be necessary for success in the workplace.

Conclusion: Issues and Implications

In our research, the identification of cultural models helped us to identify how African American women's beliefs and experiences related to work may be at odds with the cultural models widely used as a basis for work-related educational and training programs. Furthermore, this approach allowed us to understand how the women's beliefs made sense in light of their life situations and to appreciate the strengths rather than the deficits of their cultural models. We were able to generate a variety of implications for theory and practice based on these findings, such as questioning the linear, rational model of career planning that informs many work education programs (see Way & Hayes, 2000, for a more complete discussion). However, the concept of cultural models is not without its limitations as a basis for improving theory and practice in adult education. Our experience with the analysis of cultural models suggested a number of unresolved questions. Such questions include how to ensure the validity of cultural models derived through interviews, how to acknowledge diversity as well as similarity among the cultural models held by particular social groups, and whether adult education programs should be responsive to learners' cultural models or encourage learners to adopt dominant belief systems as a means of enabling them to succeed in the workplace, further education, and other social institutions.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

AFFECT AND EMANCIPATION: BOAL IN THE ADULT EDUCATION CLASSROOM

Conni Huber and Gary J. Cale

Abstract

Racism, sexism, classism and other powerful, discriminatory discourses and practices continue to plague our society and are often present in adult education situations. While there is a body of theoretical literature that addresses the oppressive forces present in adult education classrooms, there is a lack of literature that discusses how to make these forces visible for adult learners, and then how to confront and transform them using both rational and affective means. We believe that popular theater and forum theater following the work of Augusto Boal (1985) and others who rely on his work (Schutzman & Cohen-Cruz, 1994) offers new possibilities for how adult educators can work to transform oppressive power structures in practice. Therefore the purpose of this paper and workshop is to explore what the literature and practice on popular theater and the theater of liberation offers to the adult emancipatory education and critical/feminist pedagogy literature in the field and to provide attendees with the opportunity to participate in a forum theater piece.

Introduction

Oppression exists inside and outside of the adult education classroom. As Hayes and Colin (1994) remind us, "Despite recent assertions that racism and sexism are problems of the past, their impact is still significant, although it may have become more difficult to identify" (p. 5). Peggy McIntosh (1989) argues that privilege is invisible to whites and others who have privilege. Other writers (hooks, 1994; Sleeter, 1995) have argued that emphasis on individual prejudice obscures the pervasive institutional and symbolic forms that racism, sexism and classism take. Still other writers have reminded us that we must look at the interlocking nature of oppression and privilege (Tisdell, 1993) to gain a fuller picture of how these forces operate at the individual and societal level.

When one asks adult students to identify the racism, for instance, in their own life, many students have a strong emotional reaction. While students of color usually are very aware of the oppression in their lives, white students may deny that the racism exists. Students of color as a result may feel anger and frustration that such oppression is so invisible to whites. The same scenarios occur when asking students to confront sexism, classism and other "isms. Often classrooms become emotionally charged, even threatening places. Since most traditional approaches to addressing oppression such as lectures, readings, decodifications, and/or discussions valorize cognition and rationality and marginalize intuition and affect, these approaches do not fully prepare adult learners for confronting the oppression they experience or participate in. In many cases, these approaches attempt to downplay or dismiss affect.

The problem then, seems to be how to make these oppressive discourses forces and structure "conscious so they can be transformed""(Weiler, 1998, p. 145) while attending to the need for affective tools to help students deal with issues that tend to involve intense feelings. In the next section of the paper we will sketch some possibilities.

Emancipatory teaching

In order to make visible and combat the oppressive structures that permeate our society and ourselves, adult educators and educators in general have implemented pedagogies such as multiculturalism, Africentrism, various feminisms, perspective transformation, critical reflection and critical consciousness, to name just a few. Of these pedagogies, perhaps the most widely known pedagogy is Paulo Freire's

(1970) process of becoming critically conscious, detailed in *Pedagogy of the Oppressed* and amplified throughout his later publications.

Critical pedagogy has its roots in the Frankfurt school of negative critique, Gramsci's counter-hegemonic practices and Freire's conscientization process (Luke, 1992). In each of these theoretical frames, class is the primary unit of analysis. The Frankfurt school provided the foundation for other critical theories that support various counter-hegemonic and "oppositional" social movements (Lather, 1992). Roxanna Ng (1995) includes critical pedagogy, anti-racist education and feminist pedagogy within critical teaching and defines this teaching as those practices that question the existing power base and power relations as set up by those in power. Therefore, a common theme of critical pedagogy, feminist pedagogy and anti-racist pedagogy is that they are all concerned with power and inequality.

Both multicultural education and critical pedagogy challenge various forms of oppression and power relations. However, they don't usually address the various subjective identities and vested interests of those critical or multicultural educators who are white, male or have privilege by virtue of their position within academia or schools. (Sleeter & McLaren, 1995). "The task, as we see it, for critical multiculturalists is to create a collective praxis of liberation and social justice in a manner that will – in the particular concrete struggles of the oppressed – begin to challenge social, cultural and economic relations of exploitation and also shed new light on the construction of difference (Sleeter & McLaren, 1995, p. 28).

There have been a number of formulas and conceptualizations developed by multicultural and feminist writers to help teachers help their students understand "how knowledge is constructed, how to identify the writer's purposes and point of view and how to formulate their own interpretations of reality" (Banks, 1995, p. 12). Banks identifies four approaches used to bring content about marginalized groups into the elementary and high school classroom: contributions, additive, transformation, and social action. Despite the potential for emotionally-charged content and discussions, overall these approaches still tend to emphasize cognition and rationality.

Adult educators have emphasized the importance of the emotional aspect of the arts in social justice movements. Drama and music, in particular, played an important role in the work of the Highlander Folk School. Myles Horton felt that paying attention to cultural aspects was important because he and the Highlander staff were interested in dealing with the whole person. Zilphia Horton was in charge of drama at Highlander (Horton, 1990) and in the Highlander collection and the University of Wisconsin Historical Society there are many copies of labor plays and peace plays produced by workshop attendees at Highlander There are also examples of plays that the participants wrote and staged themselves.

Although most critical and social change educational activities involve a format that uses talking, thinking, and discussion, many include affective aspects such as music and drama as a part of the discussions that take place in the workshops. Still, as Janet Mittman writes, "although feminist and critical educators recommend using arts experiences they rarely focus on these activities. It seems these 'artsy, experiential' kinds of education are still quite marginalized" (para. 4, 1997).

Many authors find this marginalization problematic. Ellsworth (1992), for instance, finds that the literature of critical pedagogy is largely decontextualized, overly rational, paternalistic and does not adequately address the power imbalance in traditional school settings. She states that the literature on critical pedagogy does not deal with the issues of trust, risk, and fear that are present in a classroom. In examining her own classroom, she analyzed why students were not always voicing their opinions in the forum of the classroom. Most of her explanation contains words that relate to emotions such as "fear," "vulnerable," resentment," guilt," "confusions about levels of trust and commitment" (p. 107). She states, that students are "social agents … not capable of being fully rational and disinterested; and they are subjects split between the conscious and unconscious and among multiple social positioning" (p. 108).

Feminist writers may have different theoretical underpinnings but all versions note "the importance of connection, relationship, and the role of affectivity in learning (Tisdell, 2000, p. 156). Some feminist pedagogy literature explicitly calls for attention to the affective (Ellsworth, 1989; hooks, 1994; Tisdell, 1995, 2000). Flattery and Hayes (2000) write that affective and emotional components of learning; intuition; learning in and through life; connections between personal and social influences on learning; contexts of learning; historical social, ethnic, and economic influences on the learner—all these multiple, interconnected themes were vital to learning. Elisabeth Hayes (2000) writes that holistic learning is a process that involves not only cognitive but also emotional, spiritual, and embodied dimensions. Apart from recognizing the existence of an emotional dimension of learning and validating it. The literature on women's learning offers only limited insights into the role of emotions, and still fewer into the role of the body and spirit. Current feminist scholarship suggests that we should question the very split between thought and feeling, mind and body, body and spirit.

Forum Theater.

We believe that Forum Theater speaks to Hayes' (2000) definition of holistic learning noted above. Forum Theater, one of a number of dramatic strategies developed by Augusto Boal (1979) provides adult educators with a strategy for helping adult learners combat oppression. It offers dominant and marginalized learners the opportunity to experience bodily and affectively the effects of privilege and oppression, and to make themselves "active authors of their own worlds" (Weiler, 1989, p. xiii).

Boal has used theater as the backbone of the work he does to promote democratic social change. Boal begins his book *Theater of the Oppressed* (Boal named his book in honor of his friend, Paulo Freire's work) with a description of ancient Greek theater (1979). Boal gives this historical context because he believes traditional theater only serves to illustrate life as the people in power wish it to be. The audience is simply a spectator, as they are in the existing social order. In his workshops and performances, the audience becomes a "spect-actor" that can change the action at any time. These theatrical moments allow people to see their world as emerging and changeable and help them practice ways that they might change that world.

Boal's work has several forms which he delineates into separate levels (Boal, 1979). The first level involves knowing the body. It is a series of exercises conducted in workshops, which promotes getting to know one's body, its limitations and possibilities, its social distortions and possibilities of rehabilitation. Actors play theatrical games that lead to discussions about the social order and how things might be changed.

In the second level, actors work to make the body expressive through a series of games by which one begins to express one's self through the body, abandoning other, more common and habitual forms of expression. In other words, actors must communicate without words in these games and exercises.

In the third level, the theater is language. Actors and *spect-actors* (people from the audience) practice theater as a language that is living and present, not as a finished product displaying images from the past. Issues are communicated through several aspects of theater. Simultaneous dramaturgy entails actors improvising a short scene based on input from the audience. They develop the scene to the point at which the main problem reaches a crisis. The spectators offer solutions and the actors improvise them.

Image Theatre allows actors/participants develop body sculptures or tableaux that illustrate their reality without talking. These representations help to demonstrate feelings, ideas, and relationships. In some workshops the participants are asked to change the tableaux from the real to the ideal. This provides an important vehicle for reflection and gives participants an opportunity to see, in another way, how they might change the reality (Boal, 1979).

In Forum Theater, (Boal, 1979) participants create a play out of their own experience that deals with a social issue. Some plays are improvised on the spot, others are rehearsed and staged. The plays are not scripted. Most are one short scene while others are one-act plays. When a play is being performed, the spect-actors can stop the action at any point and replace one of the actors and create new dialogue. In each case there is a protagonist who is oppressed and an antagonist who is interested in maintaining the status quo. Many times there are bystanders or other participants who contribute to the action. Most uphold the oppression in one way or another. After all the spect-actors have had a chance to change the action, the audience discusses what each new alternative offers. Forum Theatre is designed to challenge assumption and highlight contradictions. It is important to note that Boal does not advocate one right answer to a forum theatre presentation. It is important for the audience to see that there are many ways a situation can play out (Boal, 1979).

During this activity, the Joker facilitates the process of changing actors and encourages the audience to reflect critically and discuss the pros and cons of the various actions proposed. The Joker is the intermediary between the audience and the performers and between the reality of the workshop and the world. The outlook of the Joker-actor is that of author or adapter. He is omniscient. All the theatrical possibilities rest with the Joker.

Invisible theater, the fourth level, is theater as discourse: the spectator-actor creates a spectacle in order to promote public discussion. In this venue, the actors are in a public place and act out a scenario without letting the other people in the place know that they are acting until the action is over (sort of a social justice form of Candid Camera).

Application to our own practice

As educators, we have used forum theater in our higher education classrooms to help students deal with the inequities they face and will face in their lives. While the result is never predictable, we feel that it is paramount that emancipatory educators acknowledge and attend to the affective aspects of students' learning and create pedagogies that are specifically attuned to it.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

FOR THE COMMON GOOD: LEARNING AND COLLABORATION

Susan Imel and Cynthia J. Zengler

Abstract

Although increasingly mandated by funders, successful collaboration is not easily achieved. A study of interagency collaboration at the local level is presented in this paper. The two-phase study was designed to identify common factors contributing to successful collaboration and to explore the role of learning in developing and sustaining collaborative teams. Five local interagency teams were studied using a combination of case studies and survey research. Results indicate that despite differences in local contexts, common factors contributing to successful collaboration can be identified and the role of learning appears to play an important role in collaboration. The role of learning needs further exploration, however.

Introduction

For the Common Good is a statewide project with the goal of facilitating the formation of local interagency linkage teams throughout Ohio. The local teams focus on improving services to at-risk youth and adults through the development of collaborative interagency linkages. Initiated in 1990 as a result of the Family Support Act of 1988, the project has now expanded its focus to all workforce development efforts and operates under the direction of an interagency team composed of state-level staff.

Since the inception of the For the Common Good project in 1990, much has changed. Established as a means of addressing a specific legislative initiative, For the Common Good has also responded to the national trend of collaborative linkages as a strategy for implementing systemic change. In Ohio, as in other states, the reality of welfare reform and initiatives such as Ohio Family and Children First and one-stop systems reinforce collaboration as a process to facilitate quality services being available to Ohio families and communities. Most of the initial one-stop systems funded in Ohio had Common Good roots; that is, a Common Good local linkage team formed the nucleus for the development of the collaboration. Under the Workforce Investment Act (WIA), Common Good teams continue to play key roles in the further development of the local collaboration required by that legislation.

Like many other Agood ideas, successful local interagency collaboration is not easily achieved. It takes time, energy, leadership, and commitment on the part of the agencies involved. Despite these challenges, approximately half of the 47 Common Good Local Linkage Teams (LLTs) formed through the project have remained active, and many have made remarkable progress in developing integrated services with a customer-centered focus. Three follow-up surveys (Imel, 1992; 1994; 1997) provided some information about what factors contributed to the success of the LLTs but the amount and kind of information that can be collected through follow-up surveys is limited. To more fully understand what factors lead to successful collaboration at the local level, case studies of five Common Good local linkage teams were conducted. Later, the role of learning in the development of successful collaboration was explored through a questionnaire mailed to members of the five teams and follow-up telephone interviews with selected individuals.

In most settings in which adult, continuing, community, and extension education is practiced, some level of collaboration is required, and educators in these settings are sometimes called upon to facilitate the development of collaborative linkages. Although the type and degree of collaboration may vary from setting to setting, understanding what contributes to successful collaboration, including the role of learning in it, is an essential element of practice.

Research Questions

The following questions guided the study: 1. What factors or elements contribute to successful interagency linkages at the local level?; 2. How do these factors compare to those identified through other research on collaboration?; 3. What role does learning play in the development of successful collaboration?

Methodology

The study was conducted using both case study and survey methodology. In conjunction with the Common Good State Team, five teams representing diversity in terms of location and method of operation, were selected for inclusion in the study. During the case study phase, the teams were visited for the purpose of identifying the factors that enable them to continue to be effective in their efforts of interagency collaboration. To ensure the quality of data collected during the site visits, data collected were enhanced by using sources of information (e.g., team action plans, newsletter articles, documents provided by the teams) and carefully organizing and documenting the information. This phase of the study addressed research questions one and two.

To address question three on learning, a one-page survey questionnaire was sent to all members of the five teams included in the case study phase.. A cover letter explaining the purpose of the survey and a stamped, return envelope were enclosed with the survey. A total of 63 surveys were mailed and 39 were returned for a response rate of 62%. Follow-up telephone interviews were conducted with seven survey participants selected from those who had indicated a willingness to be contacted by including their names and telephone numbers on the survey.

Findings

Findings from the study will be discussed in the following three areas that correspond to the research questions: 1. common elements; 2. comparison to factors identified in other research; and 3. role of learning.

Common Elements

Through the case studies, the following common elements were identified as important factors in the Common Good teams studied. Although the five teams studied possess these characteristics to varying degrees (and all teams did not possess every characteristic listed), these factors appear to be common elements that may be the essence of successful Common Good Local Linkage Teams.

Regular Communication. Regular and frequent communication sets the stage for successful collaboration. Members of more than one team mentioned that it is not unusual to be in daily contact with one or more Common Good team members.

Customer-centered Focus. Working jointly to provide better service for common customers is perceived to be the primary purpose of Common Good teams.

Shared Leadership. In terms of leadership, most teams are more like a jazz ensemble than an orchestra. Leadership emerges based on individual talent and interest.

Structure and Focus. A plan provides structure and focus for team activities. For most teams studied, projects and activities are an important part of the plan.

Esprit de Corp. Respect for one another and commitment to the Common Good team is evident.

Relationship to One-Stop System. Teams expressed varying relationships to the one-stop center in their areas. The most successful teams perceive their mission as transcending the one-stop system. Others are struggling to develop a niche for Common Good in light of one-stop implementation.

Support from the Common Good State Team. Initial and continuing support from the State Team is important to all teams studied. Most mentioned the gift of uninterrupted time during the workshops that allowed them to develop action plans.

Lack of Time. The most frequently mentioned challenge to the work as a Common Good team is lack of time.

Comparison to Factors Identified Through Other Studies

How do the elements identified in the case studies of LLTs compare to those found in other research? To answer this question, the elements were compared to those identified through a synthesis of research literature (Mattessich and Monsey, 1992) on factors influencing successful collaboration. Through a review of the literature, Mattessich and Monsey (ibid.) identified six categories of factors influencing the success of collaboration: environment, membership, process/structure, communication, purpose, and resources. Although these factors are similar to the elements identified through the case studies, they are broader. If the Mattessich and Monsey framework had been used to organize the case study findings, for example, the element "relationship to One-Stop System" would have appeared as "factors related to the environment." In the summer of 1999, when the case study phase of the research was conducted, the development of the one-stop system as a part of the Workforce Investment Act was a major environmental factor influencing the local linkage teams.

Role of Learning

During the case study phase of the project, the role of learning was not discussed. The exploration of the role of learning in interagency collaboration began with a questionnaire sent to members of the five teams included in the case study. The questionnaire was designed to discover the role of learning in the success of the Common Good team, the character of the learning, and the types of learning activities in which the team engaged.

When asked to describe the role of learning in the success of their Common Good team, 44% of the respondents indicated it was "critical" and 56% said it was "important." MostB82%Bcharacterized the learning that took place as ":both individual and group."

Information about the types of learning activities was obtained through both closed- and open-ended questions. A number of types of learning that might have occurred during the work/activities of local Common Good teams were suggested. All respondents indicated that they had engaged in "learning about agencies and programs represented on the team." "Learning how to work together" was checked by 82%, and "learning that occurred in order to accomplish specific activities (such as job fairs)" was marked by 79%. Also important was "learning about legislation or policies affecting what the team wished to accomplish,@" an item checked by 74% of the respondents.

If they checked, "learning how to work together, respondents were asked to describe the nature of the learning. Most responses indicated that this learning involved getting to know the other members of the team on both a professional and personal level. The following are representative of responses received to this request:

Getting acquainted with team and others in community, developing a common mission.

It involved getting to know; become comfortable, familiar and developing the trust we enjoyed were inherent to our success.

Information sharing and learning about team members both professionally and personally.

A second open-ended item asked respondents to describe any significant learning they experienced either as an individual or as a part of the team. Responses to this item tended to fall into two major categories:

learning that fostered working together as a team and learning that surrounded implementing plans and/or activities. The following illustrate the types of responses received:

- *I believe we were able to establish a vision to work together to improve our own agencies and how they interacted with other agencies.*
- *Learning to work together for the Job Fair and the monthly information from other team members about their agencies' programs.*
- *Social service agencies are experiencing significant rapid change and the opportunity to normalize that are important.*
- *Collaboration cannot be mandated from above. It must happen at the individual level. The "coming together" may be mandated, but the collaboration is a result of the willingness of the individual personalities to share and trust.*
- *Learning the evolution of real collaboration. Learning that it takes commitment to work together and make it work B marriage, not issues!*

To explore further the role of learning in collaboration, brief telephone interviews were conducted with seven individuals. These individuals had indicated their willingness to participate in a follow-up telephone call related to the role of learning by including their name and telephone number on the questionnaire. Participants in this phase of the study were asked to elaborate on why they had described the role of learning as either "critical" or "important" in the success of their Common Good team. All seven individuals stressed the importance of the learning that had taken place that enabled the team members to know one another. One individual described it as we became friends, more than just acquaintances. Another said we know each other and trust each other. A second question asked which type of learning B learning about one another and how to work together or learning how to accomplish something was more important in the success of their team. Four of the seven felt that both were important, two felt that learning how to accomplish something was more important, and one said that learning how to work together was more important.

Discussion

The experiences with the Common Good project during the past ten years have demonstrated that local linkage teams "can't be turned out like widgets" (Schorr, 1997, p. 28). Variations in local community contexts, personalities of individuals constituting the team, and other factors mean that each team has had to "reinvent parts of the wheel" (ibid.). Although each of the teams studied is unique, the teams share some common elements that have contributed to their success in developing and sustaining successful interagency linkages. The case study phase of the research identified these elements. These elements were found to be similar to factors identified in other research on collaboration.

The case studies confirmed that the local linkage teams have used "intelligence, experience, and wisdom to sort out . . . [what needs to be done locally to craft the Common Good model] to fit local needs and strengths"(Schorr, 1997, p. 60). A question about the role of learning in this process stimulated the second phase of the study. Although exploratory in nature, the results of the second phase do indicate that, for the individuals surveyed, learning was either critical or important to their team=s success. Much of the learning reported might be characterized as "sharing knowledge" (Senge, 1998). "Sharing knowledge occurs when people are genuinely interested in helping one another develop new capacities for action; it is about creating learning processes" (ibid., p. 11). The learning about each other laid the foundation for teams to engage in the learning required for action.

How does the learning that occurred connect to learning theory? Although this question cannot be answered fully, at least some of the learning appears to be constructivist in nature. According to constructivist learning theory, individuals actively construct meaning by interacting with their environment and incorporating new information into their existing knowledge (Feden, 1994). Most of the individuals in the telephone survey indicated that the information about team members and their agencies was instrumental in the work the team was able to do. In other words, they incorporated it into their existing knowledge and moved forward to action.

Clearly, the portion of the study on learning raised more questions than it answered about the role of learning in collaboration. Learning should be added as one of the essential elements in developing interagency collaboration at the local level. The nature of this learning needs to be explored further including how it connects to learning theory and how the group as an entity learns. Although most individuals responding to the survey characterized the learning as "both individual and group," the nature of the group learning needs further examination..

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SUSTAINING PASSION IN THE NONPROFIT SECTOR: EXAMINING LINKAGES BETWEEN WORK, VOCATION AND LEARNING

Jessica T. Kovan

Abstract

In subscribing to the belief that society is only as good as its people, and social movements are only as healthy as those involved, examining closely the linkages between vocation, work and learning has the promise of enriching the understanding of how a person can obtain a higher meaning from his or her work, while working in the concrete here-and-now.

Introduction

Recent research on leaders in the nonprofit sector has raised concerns about the tenure and experience of leaders working for the common good (Wolfred, Allison and Masaoka, 1999). Recommendations have been made that opportunities need to be found for the professional, personal and intellectual growth of these individuals (Wolfred, Allison and Masaoka, 1999; Berry & Gordon, 1993; Snow, 1992). Yet, the majority of nonprofit literature places attention on the skills needed to run a nonprofit organization strategic planning, quality management, fundraising, board relations not on the needs of the nonprofit managers themselves. An inadequate understanding exists about ways to support professional and personal growth in order to help sustain the passion of those working in the sector. The purpose of this paper is to propose that linkages between work, vocation and learning be given serious consideration in the theory building in adult learning in order to enrich the understanding of ways to sustain passion for work for the common good.

Working for the Common Good

When work is viewed through the lens of vocation, the characteristics of individuals working in the nonprofit sector fit a pattern of people working with a strong sense of commitment. Nonprofit managers have been found to care passionately about the value of their work, both to those they serve as well as to the greater society. McAdam (1986, p.34) summarizes those forces that drive people to work in the nonprofit sector as a deep-rooted concern for people, the desire for a fairly high ethical content to their work, a sense of Afeeling good about what they do, a work place with compatible and caring colleagues, and an occupation which provides an opportunity to serve others.

Nonprofit organizations are often seen as prime avenues for individuals interested in work which serves some aspect of our common life; work oriented toward Amaking a difference (McAdam, 1986; Schervish, Hodgkinson, Gates & Assoc., 1995). Yet this arena of work is also characterized as one of limited resources and unlimited need (Rubin, Adamski and Block, 1989). Long hours, low pay, constantly being the underdog, and the lack of security can make working in this sector particularly difficult. A portrayal of individuals working in the nonprofit sector includes working under conditions which can easily lead to burnout (Doyle, 1999). In the past decade, for example, environmental professionals have been found to be discouraged, working with a sense of hopelessness, and questioning their own effectiveness (Snow, 1992; Berry and Gordon, 1992; ICL, 1996; Thomashow, 1995). Many environmental organizations are so busy struggling with finances, overbearing work loads, and emotionally exhausted staff that there is little time or will to look for long-term solutions to their problems (Snow, 1992). It has been suggested that for these individuals to achieve their greatest levels of effectiveness, they need to be "strong, refreshed, spiritually active, and overwhelmingly positive in their outlook" (p.190). Yet, very little is understood about how to achieve or sustain this perspective.

Vocation, Identity and the Workplace

John Sawhill, president and CEO of the Nature Conservancy, states, A. . . I have the best job in America. First, I work with committed, energetic, bright people. Second, I do something that I regard as extremely important. . . . I'm motivated by the significance of the task (Howard & Magretta, 1995, p.118). Sawhill's sentiments could be interpreted as spoken by a person who has experienced a calling, a person who is working in his found vocation.

The term vocation has historically signified a personal calling, most commonly with religious connotations. Modern associations of the term are connected to finding meaning in life through one's work that is often oriented toward a broad social purpose and that which helps provide a sense of self-identity (Rehm, 1987). Hansen (1995) applies the conceptual lens of vocation to an in-depth study of teachers, noting vocation A. . . comprises a form of public service to others that at the same time provides the individual with a sense of identity and personal fulfillment (p.2). He continues by noting that vocation finds its expression at the crossroads of public obligation and personal fulfillment. It takes shape through involvement in work that has social meaning and value (p.3).

Daloz, Keen, Keen and Park (1996) suggest a close intertwining of commitment and vocation. They found that the commitment of people working for the common good derives from knowing that they are bound to one another and to the planet. An appreciation exists for how they and all others are an integral part of the fundamental interdependence of life. This understanding pushes them to action. Knowing this, when faced with a violation of what they know to be true, they cannot not act [their italics]. . . . [I]t is as untenable to turn away from the world's pain and unrealized potential as to abandon one's child or sever one's hand (Daloz et al, 1996, p.196-197).

Daloz et al's work suggest a blurring occurs between the boundaries of one's personal and professional life. Deems (1996) suggests this blurring of boundaries can be described as a sense of one's work being the outer expression of one's inner self, such that the meaning takes on something grander than the traditional concept of work. In research on the call to care in the social services, Berman (1994) found it is the sense of responsibility that helps sustain the call. In referencing Farnham et al (1991, p.7) she notes that responsibility invites an accelerating sense of inner direction. From these writings, it can be suggested that to not act would be to not listen to one's soul.

Learning and Vocation

A number of studies indicate a need for a theoretical framework which brings learning into the picture when looking at vocation and sustained commitment. Daloz, Keen, Keen and Park (1996), for example, found that learning about the self provides an important bridge between what is going on in the external world and what is occurring within the individual. The significance of this connection is underscored by their finding that when "the ability to entertain internal counterpoint is poorly developed or wanes for whatever reason, when some voices are suppressed and others amplified, burnout or destructive behavior is most likely to occur" (p.190). Those who remained sustained in their commitments were those who were able to cultivate a stance of conscious awareness of life while also acknowledging one's limitations to oneself and others.

In a similar vein, Cherniss's (1995) longitudinal study of burnout in the helping professions found that many people eventually lose their compassion and commitment when what they see as a vocation no longer seems like a calling. He writes:

> ...this change seemed to be caused by the imbalance between what the professionals put into their jobs and what they got out of them. When people are under great stress, when their self-esteem is threatened, and when their efforts are constantly frustrated, they become more concerned about themselves and less concerned about others. (p.46)

In his study, Cherniss found that those people who overcame burnout were the professionals who worked in settings that encouraged staff to continue learning and growing. To benefit from this support, however, he found these individuals needed to be willing to seek out learning experiences. Recognizing the need for life-long learning not only to keep up with current developments in their field but also to maintain enthusiasm and commitment to their work was found to be crucial.

Pines and Aronson (1988) also came to a similar conclusion through extensive research on burnout in management. Three elements (control, involvement, and challenge) were found to be important buffers against burnout. They argue that these are not innate traits in an individual but rather should be viewed as a teachable way of interacting with the environment (p.74) which can be learned, unlearned, and relearned.

Adult Learning Theory

As concerns are raised about the over-professionalization and bureaucratization of the nonprofit sector (Salamon, 1999) and the recognition that there is no one best way to educate nonprofit managers (O'Neill &Young, 1988), examining the concept of vocation and how it contributes to personal and professional development through the lens of adult learning has the potential to directly link theory to practice. Following Lindeman's (1926) orientation that the purpose of adult education is to put meaning into the whole of life, understanding how work settings and the nonprofit sector in general can help encourage staff to continue learning and growing is essential. Placing attention on the connection between learning and vocation also suggests the importance of understanding the role of learning in maintaining commitment and passion.

With adult learning and experience seen as inextricably linked (Merriam, 1999), learning in adulthood is understood to touch both personal and professional realms. For example, in Cosstick's (1996) study of environmental activists, she found learning occurred predominantly informally and in nontraditional settings. This finding fits Brookfield's (1986) statement:

We should conceive adult learning to be a phenomena and process that can take place in any setting. Indeed it will often be the case that the most significant kinds of learning that are identified as such by adult learners themselves occur in settings not formally designed as adult educational ones. Such settings include families, community action groups, voluntary societies, support networks, work groups, and interpersonal relationships. (p.4)

Cranton (1996) adds to Brookfield's list such settings as self-help groups, discussion groups, civil rights movements, feminist groups, and ecology movements. Voicing a predominant school of thought in adult learning theory, Cranton suggests [a]dult learning takes place in all the contexts within which people work and live (p.15). Underlying the comments of both Brookfield and Cranton is an emphasis placed on the importance of self-directed learning in adulthood. Caffarella (1993) suggests that self-directed learning is in many ways viewed as the essence of what adult learning is all about. It is the recognition that adults can and do learn on their own initiative.

It is also generally agreed that critical reflection is instrumental in learning from experience (Brookfield, 1987; Tennant & Pogson, 1995; Cranton, 1996). Returning to the example of environmental professionals, Thomashow (1995) suggests there is a strong need to help develop critically reflective environmental professionalsBthose individuals who reflect on their experiences to rigorously question their own problem solving processes. One particular level of reflection which corresponds to Thomashow's suggestion involves analyzing and clarifying underlying assumptions about professional actions and assessing their consequences, with a view to achieving a personal understanding of an individual's actions. Schon (1983) refers to this as "reflection-in-action," focusing on how professionals come to understand the subconscious thought processes and assumptions they use to solve problems.

In looking at the connections between vocation, commitment, and the role of learning, transformative learning theory may lend additional insight by focusing on the role of learning in creating change and the manner in which new perspectives are acquired in order to understand changing events (Mezirow, 1991; Clark, 1993). Dirkx (1998) outlines four strands of thought in this realm, suggesting that woven consistently through the varying strands is the Aimportance of meaning in the process of learning and the role of adults in constructing and making that meaning within the learning experience (p.9).

In 1916 Dewey stated, AA calling is . . . of necessity an organizing principle for information and ideas; for knowledge and intellectual growth. It provides an axis which runs through an immense diversity of detail, it causes different experiences, facts, items of information to fall into order with one another (p.309). In a similar vein, Berman (1994) notes that having a sense of vocation has both active as well as reflective qualities to be studied. She writes, A[s]ustaining the call involves my response to my initial commitment in different configurations of space, in different periods of time, and with different kinds of persons (p.10). In subscribing to the belief that society is only as good as its people, and social movements are only as healthy as those involved, examining closely the linkages between learning, vocation and work has the promise of enriching the understanding of how a person can obtain a higher meaning from his or her work, while working in the concrete here-and-now.

Conclusion

To help prepare and support nonprofit leaders in their work, gaining an understanding of the roots of vocation and commitment may be an important step in assisting these individuals in their professional and personal pursuits. With suggestions that new models are needed for the nonprofit sector stressing empowerment, self-realization, and self-help (Salamon, 1999), a bridge needs to built between research on nonprofit management, adult learning theory, and practice. Pursuing an understanding of how to help people working with a sense of vocation in their continual understanding of self and the world and in their continual development is a worthy endeavor for the field of adult education.

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BABY BOOMERS SECOND HALF OF LIFE

Burton W. Kreitlow

Abstract

This investigation compared baby boomers perceptions of their coming retirement years to the retirement behaviors of a World War One-Depression cohort. The WWI-D cohort was chosen by peers to have retired in a positive way. Major differences identified between the two cohorts (boomer and WWI-D) have significant implications for adult educators in recruitment and planning continuing education programs for retiring boomers. The two findings most likely to impact the field are:

1. Boomers will turn away from the type of volunteering that has been a large part of the WWI-D cohort's contribution to community.
2. Boomers plan to participate in continued learning (education) to a far greater extent than did the WWI-D cohort.

Introduction

In addition to baby boomers being the largest segment of society involved in continued learning during the start of the new century they will be entering their retirement years. On the surface they are not similar to the WWI-Depression cohort now retired. Educators working with older adults during the next quarter century need to understand this groundswell of boomers and their changing goals and plans.

The research reported here examined baby boomers approach to retirement. First there has been a plethora of media interest in the boomer generation. Differences between boomers and present retirees and the overwhelming numbers of boomers is given special attention leading to horror stories about potential loss of social security and Medicare. In the same vein, much is made of boomers as single parents and a sandwich generation caught with responsibilities for their own children and aging parents. Mosle (2000) deals with volunteering from this perspective.

Second, the research community in the social sciences is becoming deeply involved with boomers as they move toward their older years. These studies are often undertaken in a theoretical void that rests between the boomer cohort and today's retired born before 1933. A few well-documented publications deal with these differences. Among these is Mary Pipher (1999) who documents the differences in emotional terrain between the cohorts.

Third, practical application of a completed study of those born before 1933 and judged by peers to be positive in their retirement was completed by Kreitlow and Kreitlow (1997). The major finding of the completed study was the Theory of Purpose, which proposed that purposeful and productive activity is essential for the well being of older adults. "One must earn one's space to continue to grow and develop as a human being".

Findings

The findings of the study completed by 1992 had as its source retirees selected by field interview for being the most positive retirees in each of nine diverse communities in the USA and England. Those selected were interviewed and the major characteristics and beliefs about their own retirement summarized. The results from these nine diverse settings (urban Black, urban White, oriental, rural, resort, high-rise) were consistent and provided nine principle common behaviors that identified what was then termed a positively retired person. These characteristics in rank order beginning with volunteering and ending with civic minded provided the framework by which to compare the boomers to WWI-D cohort.

Groups of boomers were also selected in diverse settings and included samples from Hawaii, Minnesota, Wisconsin, Alaska and two samples selected at a National Wellness Conference. These groups were queried by checksheet and follow-up group discussions. The focus of the checksheet and discussion was on the nine characteristic pattern identified in the 1997 study of the WWI-Depression cohort.

There were two checksheet discussion sessions, the first asked for boomer's expectation of their own retirement behavior relative to the nine characteristics. The second check-sheet and discussion asked boomers their beliefs as to the extent they would demonstrate these behaviors and the extent that their retired parents so demonstrated.

Table 1 compares the rank order and the extent to which boomers plan to demonstrate selected retirement behaviors.

Findings from the second check-sheet and discussion are listed.

TABLE 1 – RANK ORDER OF WWI-D AND BOOMER COHORTS ON BEHAVIORAL CHARACTERISTICS OF THE POSITIVELY RETIRED

Positively Retired WWI-D Cohort	Boomer Cohort
Volunteering	Continuing learner
Liking people	Busy and active
Busy and active	Independent
Happy and content	Liking people
Forward looking	Hard working
Independent	Forward looking
Continuing learner	Happy and content
Hard working	Volunteering
Civic minded	Civic minded

In examining Table 1 special note is taken of the rank order of the two cohorts in relation to the rank of the initial sample of positively retired persons. Noted are the following major shifts between cohorts: Continued learning was ranked 7th by the WWI-D cohort and 1st by the boomers.

Special note is made of the WWI-D cohort and its top ranking characteristic of volunteering and the rank of 8 given to it by boomers. Hard work was ranked 8th by WWI-D and 5th by boomers. Other variations of interest were the 9th ranking of civic mindedness by both cohorts. However in the written response and the discussion, the WWI-D cohort spoke of this in positive terms while the boomers were very negative. The most consistency between the groups were in liking people (2-4), being busy and active (3-2) and being forward looking (5-6).

Our observations in questioning the two cohorts demonstrated more open and firmer responses by the boomers and a willingness to take things into their own hands. In fact this may be related to volunteering. The boomers would perhaps gladly consider a new program but are not willing to follow the ongoing program of the establishment. The WWI-D cohort on the other hand is more willing to continue efforts already in operation and attempt to improve them by hard work.

Boomers were very willing to make written comments about their coming retirement as they completed the check sheets and expressed their views in writing or in discussion. The following comments coming from these sources provided insight into their thinking and beliefs in relation to that of the WWI-D cohort.

- "I want more of being me, there is something inside me that wants out. I'm going to let it out."
- "I will be more connected with other people in meaningful ways rather than stay home to read and garden."
- "I will probably be less interested in the 'general welfare' of others."
- "I will be more active, more Bohemian, no social clubs and on the computer a lot."
- "I don't want to retire."
- "It is scary to think that I may end up similar to my parents."
- "I will be healthier, better educated and more in charge of myself."

Of special note was the greater estimate of boomer activity in retirement than their parents. The range of differences was from the Alaska boomers rating of 8 on a nine-point scale to six for their parents. The least variation was for those interviewed in Hawaii. In this group the boomer rating was 6 and the rating of their parents was 5. Of note is the higher rating of both boomers and parents in the Alaska sample.

Conclusion

This investigation verifies the surface elements of the differences between WWI-Depression and boomer cohorts. Of special concern for adult educators is the change in retirement focus from the number one ranking given to volunteering by the WWI-D cohort and its rank of eight by boomers. This foreshadows greater difficulty in identifying volunteers for educational programming. On the positive side for today's adult educators is the choice of continued learning as the number one retirement choice by boomers. This suggests that participation in independent learning or learning in more formal programs is on the cusp of a great growth period.

The implications of the differences between cohorts suggest a major restructuring of both recruitment and programming. The integration of this movement with the potential for independent learning through the internet and developing communication systems and with boomer expectations for more involvement in their own retirement choices will lead to a changed role for adult educators. The change in that role is just beginning to surface.

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OPEN AND DISTANCE EDUCATION IN ASIA: ADDING VALUE TO THE COMMUNITY?

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Abstract

The following paper describes the expansion and transformation of Asian education by distance education and technology. It discusses the problems of achieving such change in Asian contexts. And it argues for strengthening the research culture. Many of the issues raised have implications for western educators and researchers as they become involved in distance and online and educational export, international partnerships and teaching Asian students.

Introduction

The countries of Asia vary considerably in size, demographics, socio-economic development, history, culture and political ideologies. They also vary in their capacity to provide access to higher education - which in Asian contexts may include post-secondary, certificate and diploma as well as undergraduate and postgraduate programs. The highest levels of university participation are in the advanced economies – Japan, South Korea, Singapore, Taiwan and Hong Kong. By contrast, participation rates average less than 15 percent in the developing countries – China, Indonesia, Malaysia, Philippines, Thailand, Myanmar, Cambodia, Laos and Vietnam and less than 5 percent in India, Pakistan and Sri Lanka. In all of these countries, distance education has been adopted to provide for those denied opportunity to study in the conventional face-to-face institutions, to develop human resource potential and improve the lot of disadvantaged communities and minorities.

Asia now has world's largest regional enrolment in open and distance education (Capper, 1998) and five of the world's ten so-called 'mega-universities', institutions with enrolments of degree students exceeding 100,000. Daniel (1996) suggests that these mega-universities represent a rare discontinuity in the evolution of higher education, not only in their scale of operations, but in their use of open and flexible admissions, pedagogy, logistics and technology to dramatically increase university capacity and achieve economies of scale.

The best of these institutions are achieving major break-throughs in access, equity, student-centered learning and applications of technology. But there is still need to build on their successes, learn from their failures and gain respect and support from all those they aim to serve. It is important that they continually question, reflect upon and improve management, course design and delivery, student support services and learning outcomes. And it is equally important that they find Asian answers to Asian issues.

Technology

Asian distance education has traditionally depended primarily upon print, classroom/study center, broadcast/taped and correspondence instruction. India's Indira Gandhi National Open University is now the nodal agency for the sub-continent's first fully-fledged educational TV channel, *Gyan Darshan* (Knowledge Network) on the national *Doordarshan* (Television) network, the only university in the world entrusted with the task of coordinating and operating a national channel devoted exclusively to education. The Chinese, Japanese and Taiwanese open universities make heavy use of TV and the Thai, Korean and Bangladeshi open universities make some use of TV and radio broadcasting. However, most institutions, like Indonesia's open university, Universitas Terbuka (UT), lack the infrastructure and resources, or, like the Open University of Hong Kong (OUHK), find taped programs better suited to the students' needs for asynchronous learning. Most TV broadcasts take the form of tele-lectures, which at worst, amplify the weaknesses of conventional classroom teaching, but at best, allow the students and unregistered viewers to learn from outstanding teachers.

Table 1. (Source: www.nua.ie/surveys/)

Year of latest survey	Country	No. of internet users	%	Population
1997	Bangladesh	7,000	0.006	115.24 million
2000	China	8,900,000	0.71	1.27 billion 1998
Hong Kong	850,000	13.40	7 million	
2000	India	4,500,000	0.49	915 million
2000	Indonesia	8,000,000	3.7	216 million
2000	Japan	27,000,000	21.0	126 million
1998	Malaysia	600,000	3.0	22 million
1998	Philippines	320,000	0.03	79 million
1997	Singapore	500,000	14.7	3.5 million
1999	South Korea	10,000,000	21.3	45 million
1998	Sri Lanka	14,000	0.08	18 million
1999	Taiwan	4,790,000	21.60	22 million
2000	Thailand	1,000,000	1.65	61 million
1998	Vietnam	15,000	0.02	79 million

There are estimated to be nearly 62 million internet users in Asia (Table 1), 20% of the 304.60 globally connected. Connectivity is rising sharply and more quickly than in the West, cyber cafés, telecenters, etc. are being developed for multiple users, and this number is predicted to double by 2002. There will undoubtedly be pressure on educational institutions to embrace ICT. There are access and equity imperatives, there is need to reduce costs, there are potentially lucrative markets and there is growing competition from private, offshore and 'virtual' providers. The institutions recognise that if they fail to exploit ICT, they will have fewer options and will fall even further behind. However, in many countries, particularly in rural and remote areas, the telecommunications infrastructure is inadequate, telephone density limits access to the internet, access costs are high, and even where the infrastructure exists, there is always the problem of delivering over 'the last mile' into the village community. Educational uses of the internet may be further constrained by the limited software to handle local languages, a problem resolved by only a few countries such as Japan and Korea. The answer to this may lie, for example, in the extension of Unicode to the Internet through HTML 4 (Robertshaw,1999).

There are lso cultural and political factors to consider. Asian graduates great talent in ICT – as evidenced by the successful Indian and Taiwanese expatriates in Silicon Valley - but is not always so good at retaining these professionals. India has a large pool of software engineers and other technologically trained people and is making its mark in a software industry projected to earn $US5.7 billion in 1999-2000. But most East Asian businesses tend to be imitatively opportunistic rather than inventive and experimental and more concerned with hardware products such as PCs, personal digital assistants etc., than groundbreaking initiatives such as Yahoo or Amazon.com or educational applications. And as shown later in this paper, education and training have traditionally been teacher-focused and teacher-dependent. So it may be difficult for providers to envision and implement the new forms of learning demanded and made possible by the information age.

Some Asian governments impose strict internet access laws. The mere ownership of a modem in Myanmar can lead to a jail sentence. Chinese wanting an internet account or even to go online at one of the country's 800 cybercafés must file a request with the police, gain approval from the Ministry for Public Security's Computer Security Supervision Office, and sign an agreement not to compromise state security or access Western material, particularly news media and pornography. A number of Asian governments find the internet poses the tricky problem of gaining global access while maintaining the political and social values that the US-dominated net is often accused of undermining.

In Western countries, the twin vehicles for accelerating telecommunications infrastructure development are privatisation and competition. Privatisation injects the much-needed capital for speedier network upgrades and rollouts than cash-strapped state-owned monopolies can afford. And free-market forces drive down the prices of services. Some Asian countries would find it politically difficult to fully liberalise their telecommunications and be fearful that such action would undermine their national and regional development goals. It is difficult to provide rural and remote regions with the same infrastructure and services as the cities and yet it is in such settings that social and economic development are often most crucial and distance education most needed.

The People's Republic of China

The PRC's Radio and Television Universities (RTVUs) constitute the world's largest distance teaching university system. Established in 1979 on the initiative of Deng Xiaoping, they were originally intended to increase participation by the 'lost generation' of school leavers denied the opportunity of higher education by the Cultural Revolution and to support the Four Modernisations (development in agriculture, industry, national defense and science and technology). The Central Radio and Television University in Beijing provides academic, technological and administrative support for 44 provincial RTVUs which feed into 823 city branch schools, 1,713 county work stations, 13,176 television-based classrooms and 53,000 viewing centers (Ding, 1998). The RTVUs have significantly increased higher education participation in the remote provinces and autonomous regions of China and between 1979 and 1996, 2.95 million students registered with and 2.13 million students, or about 14 percent of the nation's graduates, graduated through this system (Sun & Li, 1997; Ding, 1998).

The original CRTVU system was highly centralised and reliant on TV instruction. Its management and delivery systems are now more devolved and greater use is made of self-directed learning (Sun, 1997), multimedia and the internet. Many conventional Chinese universities also offer distance education or correspondence courses and some, for example, Tianjin University of Technology and Shanghai TV University now use the internet. The Chinese came late to the internet, but have now really caught the fever. Credit Lyonnais Securities Asia predicts 20 million users by the end of 2000, 45 million by the end of 2001 and 100 million by 2005. Japan's Softbank is even more optimistic, forecasting 300 million users by 2005, which would make China the world's largest Internet market (Dwyer, 2000). But connectivity is a major problem. Outside the major cities, Beijing, Shanghai and Guangzhou, only 5 percent of the population has a telephone and even fewer a PC or internet connnection. Ninety percent of China's PCs are in the workplace, not the home. The starting price for an internet PC from China's biggest computer maker is $US1200 – well above China's nominal per capita income of $US800. Nicholas Negroponte of MIT Media Lab predicts that computers will need to drop to below $US100 (a tenth of the cheapest Chinese PC) before the vast mass of Chinese will be able to afford them. However, what China does have in abundance are TVs and a predicted 50, million mobile phone subscribers by the end of 2000, so the preferred cheaper options may be set-top boxes - or one-touch 'i-mode' internet access mobile phones.

Despite the current lack of critical mass in the market and infrastructure, there are many local and international partnership internet start-ups. The university district of Zhongguancun, northwest of Beijing, is China's 'Silicon Valley' with more than 4,000 technology companies including the local research arms of IBM, Microsoft and Motorola - and the Chinese Government aims to attract more.

The authorities in Beijing regard the internet with a mix of fascination and fear. Some want to embrace it at full speed. Others worry about the impact of this borderless, censor-free world of news and comment. All developers and investors have to work through governmental regulations and restrictions. There are strict censorship laws. All encryption systems must be registered, internet companies are threatened with closure if they reveal 'state secrets' (virtually anything the government disagrees with) on their websites, the police have installed monitoring equipment in all major internet sites and many popular chat groups are under constant surveillance. However, one way of circumventing such rulings is a backdoor Hong

Kong listing and Chinese web entrepreneurs and US venture capitalists appear unperturbed by such constraints (Dwyer, op cit.).

Most websites are currently in English but will ultimately need to be in Chinese. However, there is a problem in standardising the character set for internet connectivity. For example, the PRC is standardising on a different system from that of Hong Kong SAR and Taiwan.

Hong Kong SAR

There was a time when the sole local distance education provider in the Hong Kong Special Administrative Region (SAR) was the Open University of Hong Kong (OUHK), launched in 1989. Today, distance education programs are also offered by The University of Hong Kong, Hong Kong Baptist University, Hong Kong Polytechnic University and Chinese University of Hong Kong, sometimes partnering with overseas universities (Cunningham *et al.*, op cit.).

The OUHK estimates that over 90 percent of its students own or can access a computer and plans to offer over 100 web-based course (www.ouhk.eduhk/~oliwww/whatnew/webe.html). It has also established an Electronic Library providing online search, renewal and reservation systems, access to CD, local hard disk and overseas databases and e-journals and to electronic versions of course texts. (www.lib.ouhk.edu.hk), all of which obviate the need for unnecessary duplication of materials and services in the OUHK study centers (Wong, 1997).

Japan

The major distance education provider in Japan, catering exclusively for mature-age learners, is the University of the Air (UAJ), established in 1983. Fifty-six percent of its enrollees and over 60 percent of the Bachelor of Liberal Arts graduates are female (University of the Air, 1998). The highest achievers are female homemakers in the 35-44 age band (Takahashi, 1997) and UAJ also enrolls the highest percentage of students of 60 years and over of any open university in the world (Iwanaga, 1994).

There are today 27 million internet users in Japan and two in every five or 53 million people have mobile devices with internet capabilities. But only 11 percent of Japanese homes are connected to the internet and analysts suggest that the main constraints are the high telephone rates and language barriers. In 1999, Monbushō, the Ministry of Education, Science and Culture, announced plans to provide every school child with a computer by 2002, but, as Robertshaw (1999) observes, applications of the internet in Japanese education are surprisingly minimal. One-way transmission by the professor is a well-entrenched pedagogy and at the university level, the current emphasis is on expanding one-way and two-way satellite TV for UAJ and the public and private universities.

South Korea

Like Japan, Korea is home to many advanced ICT companies and Robertshaw (1999) observes that the country seems to have the region's best-developed national strategy for using ICT at all levels of education. The Korea National Open University (KNOU) (www.knou.ac.kr), established in 1972 and granted university status in 1983, has a network of 12 regional and 27 local study centers (Kim & Hong, 1997) and its own broadband 'information superhighway' for videoconferencing, computer-mediated communication and cable television between Seoul and the regional centers and is beginning to deliver web-based programs (Jung and Leem, 1998).

The Ministry of Education, with the support of industries such as Hyundai and Samsung, has a six-year (1997-2002) strategic plan to encourage the use of ICT and has funded several major projects including a Korea Multimedia Education Center, an Internet Model School Project and equipping all schools with a multimedia network and a Virtual University Trial Project involving a number of institutions (Jung, 1999).

Philippines

The country's main distance education provider, the University of the Philippines Open University, established in 1995, has just moved into new, purpose-built accommodation and is in the process of developing the infrastructure and programs to include online learning in its delivery. However, it seems likely be a long time before the newer technologies can be accessed throughout this archipelago of 7,000 islands.

Singapore

In 1991, the Singapore Ministry of Education considered establishing an open university but decided in favor of a partnership between the non-profit Singapore Institute of Management and the UK Open University to provide undergraduate and postgraduate programs through a mix of distance education, weekend workshops and weekly lectures or tutorials (Floyd, 1998). Other distance education and online programs are now offered by the Singapore Polytechnic Virtual College and the Temasek Polytechnic Online Learning Environment (Cunningham *et al.*, 1997).

Singapore sets great store by its technological future, as shown by the national plan, *IT2000 – A Vision of an Intelligent Island* (http://www.ncp.gov.sg/ncb/vision.asp). It is already fully cabled for interactivity, has the highest per capita rate of internet connection in the region and usage patterns close to those in the US and the government's Singapore ONE project (www.s-one.gov.sg) will put every household, school and office online and is used by the Virtual College (www.sp.ac.sg/department/vc/modules.html). The government is also spending millions of dollars on reforming educational institutions and teaching methods (http://www.ncb.gov.sg/ncb/it2000.asp).

Malaysia

Malaysia is another country with ambitious plans for harnessing technology. Malaysian Prime Minister Mahatir Mohamad, who envisions the country as Asia's information technology hub, conceived the Multimedia Super Corridor for Kuala Lumpur, a concept now well on the way to realisation. At the heart of the MSC are the new high-tech city of Cyberjaya, an industrial center and two private universities, Universiti Telekom (Multimedia University) and Universiti Tun Abdul Razak(Unitar) Malaysia's first virtual university (www.unitar.edu.my). However, MSC has so far only met with limited success in attracting major international ICT companies and stimulating an indigenous industry and graduates of the Multimedia University are finding employment opportunities limited.

The government is also encouraging the traditional institutions to adopt distance and online education in pursuit of its '2020 vision' of 40 percent of the population holding post-secondary qualifications by the second decade of the millennium.

Thailand

Thailand's largest distance education provider is Sukhothai Thammathirat Open University, established in 1980. STOU has a network of 7 regional and 80 local study centers, 65 health science study centers, 7 agricultural extension centers, 7 graduate resource centers, 78 public library 'corners' and 10 academic and development service centers. In 1997, its total enrollment was 200,000 and annual enrollment 80-90,000 (ICDL, 1998). It is regarded as one of the world's most successful mega-universities (Daniel, 1996) but does not currently appear to offer any programs online.

The Asia Institute of Technology offers courses using streaming video (www.ait.ac.th) and SchoolNet (http://www.school.net.th) and Classroom 2000 (http://ntl.nectec.or.th/classroom) are initiatives to encourage schools online.

India

South Asia's largest distance education provider is India's Indira Gandhi National Open University (IGNOU), established in 1987. IGNOU has a network of 19 regional centers and 315 study centers. In 1998, it had an enrollment of 430,832 students and an annual intake of 163,394. It is also the apex body for quality and standards in India's 9 state and 62 dual-mode universities, a role performed through a Distance Education Council (IGNOU, 1998). Mention has already been made of IGNOU's dedicated educational TV channel and the university's OPENET VSAT interactive television system for teaching and counseling in regional and study centers is being upgraded to digital and compression technologies. India's Technical Teachers' Training Institutes, shortly to become 'Deemed Universities', are also developing computer networks for distance education (Gupta and Nag, 1998).

It is estimated that the number of internet users in India will rise from the current 4.5 million to 70 million by 2003, but again infrastructure and economic constraints seem likely to inhibit the widespread adoption of ICT. The erratic telephone network currently offers 20 million lines for 1 billion people and forces new users to wait for long periods for their connections. Phone shops have been established in urban or larger rural communities with a low level of private telephone penetration but a large enough market for public access businesses to be commercially viable. Some of these are being upgraded to include internet services.

Pakistan, Sri Lanka and Bangladesh

The other open universities in the region are the Allama Iqbal Open University in Pakistan (1974), Sri Lanka Open University (1981) and Bangladesh Open University. Many conventional universities in the region also offer distance education programs. By 1996, India had about 10,200 such centers (Intelecon, 2000). In Pakistan, community-managed telecenters are being established by Planwel University to provide affordable education, tele-medicine and income generation potential within disadvantaged communities
(http://www.challenge.stockholm.se/projects.asp/ProjectId=936)

The Need for Research

Asian answers to Asian questions

Open and distance education require faculty to have well-developed understandings, not only of the course content, but of their students and their circumstances, the psychology of learning, the principles of instructional design and the new technology — all of which may be wanting in teachers who work in Asian institutions where professional development is typically regarded as a cost rather than an investment. And Asian questions need Asian answers.

Asia's open and distance teaching universities have primarily drawn inspiration from the West, and in particular, the UK OU. The organisational, pedagogical, logistical and performance improvement ramifications may fit well with Westernised higher education systems, as in Hong Kong, but Ramanujam (1997) suggests that many of the problems experienced in introducing open and distance learning into India can be attributed to a copying of Western models which are neither fully understood nor in accord with traditional values and practices. Koul (1998) suggests that some politicians, planners and senior managers have been carried away by success stories of overseas open and distance learning and have totally failed to appreciate the professionalism required for such work. Some of the institutions were established in relatively short timeframes and as a matter of political expediency and most are funded at substantially lower levels than conventional universities. All of these factors may contribute to sub-optimal performance and impede the adoption of new methods.

Student learning and support

It must always be borne in mind too that offering learners greater control over their learning is at variance with traditional Asian educational practice. Autonomous distance learning is not something that can simply be thrust upon learners conditioned by traditional classroom teaching, isolated from their teachers and peers, anxious about their studies, juggling study, work and family commitments, and in many cases, lacking privacy or study facilities in their homes (Li, 1996). Many studies show that Asian distance learners need some element of face-to-face contact at campuses and study centers. Analysing the high non-persistence rates at Indonesia's open university, Universitas Terbuka, Belawati (1998) concluded that the students these were largely attributable to the minimal tutorial support and that Asian students needed more direction and assistance in their learning than their Western counterparts.

Cheng (1998) sees technology irreversibly changing the source and delivery of education but needing major changes in teachers' roles, teacher-student relations and the predisposition of students to listen and internalise rather than exchange viewpoints. Mirza (1997) suggests that tutors will need to invest a great deal of effort into online tuition if students are not to feel discouraged by the loss of the cherished personal contact. Loke (1996) and Abdullah (1996) record that Malaysian students are not only teacher-dependent but poorly developed in their reading skills, a further challenge to providers.

Where the infrastructure exists, ICT may be used for learner support at outlying centers but this will be limited to the more privileged learners and regions and expensive and difficult to maintain. IGNOU's extensive regional and study center network throughout India only provides one center per 2.7 million people — a situation only partly alleviated by a new system of partner institutions (Nandyal, 1998). Recruiting and training local tutors/counselors for such study centers is also a major problem.

Pedagogy

Faculty too have to be weaned away from a teacher-centered pedagogy. Sakamoto (1996) cites the 1995 Japan Federation of Employers' Association report, *University Education and Industry for the New Age*, which called for graduates capable of original and creative thinking, identifying and resolving problems, adapting to globalisation and providing leadership. However, he observes that in Asian societies, 'the word' — for example in the Confucian *Analects* — has traditionally flowed from those whose authority came from their seniority, wisdom and knowledge to those whose role it was to accept, remember and act in accord with their teachings. He concludes that the tradition of the teacher as 'guru' conflicts with the development of assertive and autonomous learners. However, not everyone agrees with this. Lee (1996) observes that despite the authoritarian Chinese style of teaching, deep learning, reflection and questioning have always been emphasised in the Confucian tradition and Watkins & Biggs (1996), Murphy & Yuen (1998) and Kember (1998) also challenge the widely held belief about teacher-dependency and passive learning in Chinese learners.

Local, cultural and vocational contexts

It is axiomatic that content, materials and methods should relate to local, cultural and vocational contexts. Globalisation and the internet are leading many international distance education providers to look upon Asia as a vast untapped market (Cunningham *et al.*, 1997). However, the OUHK has found that courseware from the UK and Australian universities is not necessarily well-suited to its students' needs and now develops most of its own courses, a trend only reinforced by reversion to Chinese sovereignty. There is also growing need for OUHK courses to be Chinese and these then have to be put into different scripts and terminologies to be used in mainland China (Murphy and Yuen, 1998). Mar and Mak (1998) describe the development of a distance education course at Hong Kong Polytechnic University for use in the SAR which then had to be substantially re-worked to suit to the culture, semantics, terminology, values, concepts and practices of learners in the People's Republic of China. Yadava (1996) describes how in the development of an IGNOU postgraduate program in marketing for Indian contexts it was necessary to involve professionals and academics at a specially convened seminar, recording the presentations and discourse and drawing upon these and student feedback to develop the case studies, readings and study manual.

Costs, access and quality

Daniel (1999) refers to the challenge to open and distance educators to reconfigure the eternally challenging triangle of cost-access-quality in the directions of lower costs, greater access and higher quality. This is particularly important at a time when publicly-funded institutions are expected to achieve more with less, stakeholders require evidence of the quality, costs and cost benefits of educational provision, and there is competition from conventional institutions and new international and virtual institutions. There is need to substantiate or debunk the myths that certain institutions are better than others. Just as *US News & World Report, Maclean's* in Canada, *The Times* in the UK *and The Australian: Higher Education* attract enormous attention with their annual rankings of higher education institutions, Hong Kong-based *Asiaweek* now plans to measure academic excellence in Asian universities, drawing upon institutional data and independent research. And not all institutions have shown themselves ready to open up for this. The methodologies and procedures may indeed be questionable, but this only strengthens the case for the institutions themselves to be responsible for developing more reliable indicators of quality, based upon their missions, and evidencing their performance and efforts to address any shortcomings.

It is notoriously difficult to gain adequate and comparable data on costs and student performance at the various Asian distance teaching universities, but there is some evidence to suggest that the cost per student is lower than in comparable conventional institutions (Perraton, 1994; Daniel, 1996). Daniel (1999) estimates that in the mega-universities, these are 10-50 percent of those in conventional universities in the same countries. However, the dropout rates may be high, making the cost *per graduate* far less impressive (Daniel, 1996). It must be noted here that these learners have widely different motivations, prior learning, study skills, work experience, conditions of learning and support systems and that many, whether or not they have the capacity for self-directed learning, enroll in distance programs as a matter of necessity and not, as in the West, a matter of choice.

Access

The Asian distance education institutions have made notable gains in access and equity. For example, some 70 percent of Sukhotai Thammathirat Open University students reside outside the Bangkok metropolitan area (Teswanitch, 1994) and the Chinese RTVUs have significantly increased higher education participation in the remote provinces and autonomous regions (Sun & Li, 1997; Ding, 1998). Where universities have yet to fully realise their goals of reaching out to the poorer, remoter and weaker sections of society, we need to be mindful of the disparities of language, religion, race, creed, gender stereotyping and income that exist in this region. Such socio-economic factors call for multilateral action, and cannot be addressed solely by the universities.

Quality

Some of the institutions are able to evidence that their courses, teaching and learning and outcomes compare well with those of conventional institutions. Some, like IGNOU, STOU and OUHK, enjoy high international and national status and reputations. However, some have yet to live down the poor reputation of earlier correspondence courses (Daniel, 1996) and are regarded as 'second best', 'suspect' and even a 'rip off' (Boshier & Pratt, 1997). Despite government rhetoric about distance learning and technology democratising education, professional bodies in certain countries still maintain that part-time distance education cannot equal full-time on-campus study and will not recognise, or impose additional requirements on, graduates of distance learning programs (Moreira, 1998).

It is difficult to obtain reliable data on course completion rates (Perraton, 1994; Daniel, 1996; Ramanujam, 1997) or the educational and socio-economic benefits to the students or wider community. There is even anecdotal evidence that such studies may be discouraged for fear of revealing institutional shortcomings.

Some universities make excellent provision for staff development – for example IGNOU with its Staff Training and Research Institute of Distance Education (STRIDE). But most provide little training, time release or reward for work in distance education. As a consequence, materials may be poor, the delivery slow, and assignments returned without adequate or indeed any comments (Polu, 1997; Ramanujam, 1997).

The Research Culture

Ramanujam (1997) observes that Asian institutions are most successful when they focus on developing systems for local needs and circumstances. He sees dangers in universities in developing countries trying to catch up too quickly with their western counterparts when the cultural differences, economic constraints and technological gaps are so great. He advocates the evolution of more indigenous models and suggests that while the current lack of theory and expertise will make this a slow and difficult process, what emerges will have greater strength and relevance, being the product of Asian circumstances.

Ramanujam's use of the term *evolution* suggests the need for managers, teachers and support staff to move beyond their established roles and mindsets and engage in *reflective practice*, individually and collaboratively questioning all actions, successes and failures to inform decisions and operations. Such behaviors may not come easily to those working in Asian contexts where, by comparison with western traditions, organisations are hierarchical, roles and functions are more pre-ordained, consensus and harmony are valued over individualism and candor, and criticism is regarded as unseemly and leading to 'loss of face'. However, as Daniel (1997) observes, to satisfy the various stakeholders, performance improvement has to be pursued in all of those features open to public scrutiny: curriculum design, teaching, learning and assessment, learning resources, student support services and logistics, student progress and achievement, quality assurance systems and not least — research.

The research culture is growing within the Asian academic community (Murphy & Yuen, 1998). Findings are disseminated through publications such as STRIDE's *Indian Journal of Open Learning* and the 41-member Association of Asian Open Universities (AAOU) annual conferences, Best Paper Awards and recently-launched AAOU-Net. International agencies such as UNESCO and the World Bank, Asia Development Bank, Commonwealth of Learning and International Council of Distance Education also play critical roles in broadening the scope and objectivity of such research. But Jegede (1998) argues that re-examining the role of research in improving policy and practice in the delivery and management of open and distance education has a new urgency. Shukla (1995) suggests that there is need for more action research and analysis of experiences by Asian administrators and academics to develop better understanding of the policies and procedures needed to attract, teach and graduate large numbers of dispersed and mixed-ability students. Capper (1998) suggests there is need for more studies to convince institutions, governments and donors of the feasibility and cost benefits of technology-based instruction. And Rumble (1999) shows that relatively few of Asia's open and distance universities have undertaken studies into cost efficiency, cost-utility, cost effectiveness and cost-benefit to inform politicians, administrators, academic managers and providers.

To gain a better understanding of research and publication priorities in these institutions, Ding Xingfu from China, Szarina Abdullah from Malaysia and I recently analysed the 178 papers from east and South Asia in the 1995, 1996, 1997 and 1998 AAOU Conference Proceedings (Latchem et al., 1999). We found that 41 of these dealt with technology and its applications, 28 with course development and instructional design, and 26 with student needs/characteristics. Only 8 were concerned with quality assurance and only 6 based upon graduate surveys. Some extremely important topics attracted 5 or fewer papers - graduation or dropout rates, staff development, course evaluation, policy-making and management, admissions and credit, cost and cost-benefit studies, cultural and social factors in student learning, gender, library and information services, and plagiarism. Only 68 of these papers were based upon what might be broadly defined as indigenous empirical research by the authors themselves and there was a heavy reliance upon western theories, models and findings.

It was noteworthy that the more significant evaluations were conducted by researchers or senior managers rather than those directly involved in developing and delivering the programs or services. This may present problems in feeding the findings back into the culture and practice of the institution. As Robinson (1998) observes, the limited contribution of research to the understanding and improvement of educational practice is often due to a mismatch between research methodologies and the basic practices in the workplace.

Our conclusions were that far more academics and administrators needed to research and analyse their actions, the conditions under these actions were taken and their consequences, and that such research was needed to inform the policies, procedures and practices described in this paper and attract, teach and graduate large numbers of dispersed and mixed-ability students.

Conclusion

A great deal has been achieved in Asian open and distance education and with most of the economies looking stronger and more resilient after the economic 'meltdown' of 1997 and the ever-increasing use of ICT, there will be continuing growth and diversification. Many western providers see prospects for educational export into the region and political, cultural and logistical factors may demand international collaboration in such ventures. Western and Asian providers alike still have much to learn about open and distance education and there is great need for collaboration in research and training Asian practitioners in research practice.

Quality assurance in open and distance education demands a closer association of research with practice. It needs a wider range of teachers and managers to constantly question their goals, actions and outcomes and address the problems identified. In the global marketplace created by the internet, students will be able increasingly to shop around for the courses and degrees that suit them best and they will take action, including legal action, if they find that what is provided has been falsely advertised, is not up to expectation or not worth the fees, or provides worthless qualifications. And if higher education is to work more closely with industry, it must meet its standards and expectations.

Distance and open learning is poised uneasily between the once safe and solid base of traditional practice and the uncertainties of the new digital world. To face the financial realities and global competition of the 21st century, there is need to continually question, reflect upon and improve management processes, teaching, assessment, support services and student outcomes. Just as airline pilots use radio beacons or 'way points' to navigate the skies, there is need to ask the year-on-year questions, 'How far we have come?' and 'How far we have yet to go?'

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A QUALITATIVE STUDY OF ADULT PARTICIPANTS ENGAGED IN THIRD AGE LEARNING PROGRAMS

Peter J. Murk, Patricia L. Garofolo, Suzanne Skinner, & Andrew J. Barrett II

Abstract

Qualitative information regarding Third Age Learners was obtained by conducting twenty-five focused interviews on seventeen females and eight males with an average age of 69. The subjects, primarily residing in cities or towns from ten different states, were participants in a study entitled An International Study of Educational Motives and Life Satisfaction of Participants Engaged in Third Age Learning Programs (International Study). Results indicated that all are positive lifelong learners engaged in either formal or informal means of learning. Implications from this study will assist adult educators and planners in creating and planning programs for the educational needs of Third Age Learners.

The desire to learn, like every other human characteristic, is not equally shared by everyone. To judge from casual observation, most people possess it only fitfully and in modest measure. But in a world that sometimes seems to stress the pleasures of ignorance, some men and women see the rewards of knowledge - and do so to a marked degree. They read. They create or join groups in order to share their studies. They take courses. They belong to organizations whose aims are wholly or partly educational. They visit museums and exhibits, they listen to radio and watch television with discrimination, and they travel to enlarge their horizons. The desire to learn seems, in fact, to pervade their entire existence. They approach life with an air of openness and an inquiring mind. (Houle, 1961, p. 3)

Introduction

Houle opened his seminal work The Inquiring Mind with the above observation. Does the desire to learn make a difference in the lives of Third Age individuals? How does that difference, if it exists, manifest itself in their lives? There has been considerable study of the effects of learning on adults but research on motives for participation and for learning outcomes in the Third Age group are traditionally overlooked (Furst & Steele, 1986; Garofolo, 1995). Statistics gathered by the National Household Education Survey measured a participation rate of less then ten percent for persons over the age of 65 in all types of adult educational programs including personal development activities such as courses related to health, hobbies or sports, foreign languages, dance or music, and Bible study (Kim & Creighton, 2000). This participation rate constitutes a dramatic drop from the almost 60 percent measured at age 40.

Lifelong learning is essential. Lifelong learning is a "process of learning, continues throughout one's lifetime depending on individual needs, interests, and learning skills" (Hiemstra, 1976, p. 16). Lifelong learning should not stop solely due to progression in age. As Monsignor Fahey, the director of Fordham University's Third Age Center said, "People in the third age should be the glue of society, not the ashes" (cited in Merriam and Caffarella, 1999). Dychtwald and Flower (1989) describe the Third Age as "a time of life that more and more people are experiencing as healthy and vital individuals… [this] allows for the further development of the interior of life of the intellect, memory, and imagination, of emotional maturity, and of one's personal sense of identity" (cited in Merriam and Caffarella, 1999, p.165).

Third Age Learning Programs address the learning needs of individuals over the age of 55 years. These individuals are retired, nearing retirement, or seeking new or career changes. This study not only examines the motives for participation but also reviews the major life events that influence participants' educational needs or desires. By better identifying the reasons for participation and the enhanced Life Satisfaction associated with participation in Third Age learning events, this study enhances the ability of adult educators and educational gerontologists to meet the learning needs of Third Age Learners.

Literature Reviewed

Houle (1961) inspired a significant part of the theoretical foundation for the present study. In the early 1960's he interviewed 22 people who were perceived by others as being deeply engaged in learning. The interviews included 19 questions dealing with the purposes and values of continuing education. Houle's results produced a trio typology of motives for engaging in learning: · goal oriented – those who use education as a means of achieving some other goal like a degree, certificate, etc., · activity-oriented – who participate for the sake of the activity itself and social interaction; · and learning-oriented learning – who seek knowledge for its own sake.

Boshier (1971) studied the participation and dropout behaviors of adult education participants in New Zealand deriving some of his areas of study also from Houle. He developed the Educational Participation Scale (EPS). The original EPS instrument contained 48 items, but the one used as part of this study consisted of a 40 item inventory on which the learner indicated his or her reasons for participation, by checking a four-point scale that ranged from no influence to much influence. Morstain and Smart (1974) as cited in Merriam and Caffarella (1999), next used the EPS with 611 adults engaged in evening credit courses as a college in New Jersey. Their six-factor solution extended Houle's typology to include the major six categories used in the present study. Boshier and Collins, (1985) did a three cluster analysis of the EPS. They found that Cluster I consisted of Cognitive Interest items and was congruent with Houle's Learning Orientation Factor. Cluster II consisted of Activity Orientation was multifaceted and composed of items normally labeled: Social Stimulation, Social Contact, External Expectations and Community Service. Cluster III consisted of Professional Advancement items and thus resembled Houle's Goal Orientation. Garofolo (1995) did an extensive study of a sample of 573 senior learners engaged in Institutes for Learning in Retirement (ILR) Programs in the Great Lakes Region using the new Boshier (1991) A-Form.

Garofolo also correlated the Life Satisfaction Index -A (LSI-A) of Neugarten et al. (1961) of the ILR participants who reported a perceived positive life satisfaction. The present study is an extension and continuation of the Garofolo (1995) research study combining the EPS and the LSI-A to improve practitioner and policy makers understanding of why Third Age Learners participate and what they achieve from their engagement in educational activities. Neugarten, Havighurst, and Tobin (1961), authors of the instrument used to measure life satisfaction in this project, were interested in developing a brief and easy-to-use instrument to assess the psychological well-being of older people. This measure of "successful aging" would then be available to correlate with other social and psychological variables. Neugarten's team of researchers intensively studied a Kansas City stratified sample of older adults (50 to 90 years of age) as part of the Kansas City Study of Adult Life. One of their first tasks was to develop a valid method of measuring successful aging, the Life Satisfaction Ratings (LSR). Next they devised a short, easily administered instrument, the LSI-A. This new instrument was validated using the Kansas City study population and the LSR. The LSI-A norm established at this time for older Midwestern adults was measured at 12.40 on a score of 1 to 20 points.

The researchers identified five components as contributing to successful aging: zest vs. apathy, resolution and fortitude, congruence between desired and achieved goals, self-concept, and mood tone. These concepts were each measured and summarized with the term Life Satisfaction. Life Satisfaction was selected as coming closest to representing all five components in lieu of such constructs as adjustment or psychological well-being.

In summary, LSI-A rates individuals as very satisfied with their lives that: (1) state life is good, (2) feel robust and effective, (3) are satisfied with the accomplishments of their lives, (4) take responsibility for their accomplishments or lack of them, and (5) are looking forward with enthusiasm to the future. They are aging successfully. All five components are equally important to the overall life satisfaction rating and contribute equally to the overall score.

Research Questions:

1. How do life circumstances influence lifelong learning among Third Age Learners?
2. Does life satisfaction among Third Age Learners impact their desire for lifelong learning?
3. Are Third Age Learners increasing their life satisfaction through continuing learning programs?

Importance and Purpose of Study

After normal retirement from traditional social roles, many individuals continue to have a desire for learning opportunities. Third Age learning fulfills this need. As observed in this study, learning comes in many forms for Third Age Learners. Elderhostel, OASIS, ILR's, adult continuing education, and structured reading programs are all part of formal Third Age Learning Programs. Radio, television, printed materials, and cultural pursuits are examples of informal learning methods employed by Third Age Learners as mentioned in the interviews. Third Age Learners often change their occupational routines and begin pursuing personal interests. This may include community involvement, increased social commitments, or engaging in both formal/informal learning experiences. Some may become involved with retraining and starting new careers. Designing formal programs for intellectual stimulation, cultural enrichment, recreation activities, and social interaction as well as possible career retraining will create new demands on Adult Educators. This is due to the increased life expectancy, the earlier retirement age of many in the workforce, the desire to have a second career and the increased and varied learning interests of those in the Third Age. However, many of these needs are not met by programs designed for younger adults and do not always address the needs of third age learners. Many adult programs address professional or work related development and are geared toward the working younger adult, while third age learners indicate a desire for developing cognitive skills and maintaining social contact.

Methodology

Fourteen questions were administered to 25 individual Third Age Learners by direct interviews either face-to-face or through telephone conversations. This qualitative survey instrument used open-ended questions related to life satisfaction and circumstances, educational goals and interests, and demographic characteristics. The intent of the interviews was to discover themes and domains that further enlightened the findings of the quantitative branch of the International Study. A statistically significant and practically higher Life Satisfaction was measured (14.52 vs. a norm of 12.40 with a standard deviation of 3.64). In addition, the participation reasons were strongly oriented toward cognitive interest (3.37 on a scale of 1 to 4) with social contact second but by a large degree (at 2.20). The quantitative results indicated that Third Age learners were almost one standard deviation higher on the LSI-A then the USA norm and demonstrated cognitive advancement as the leading reason for participating in learning events.

Interviews Summarized

The respondents interviewed included seventeen females and eight males from ten Midwestern states who had participated in Third Age Learning programs. The participants were chosen from the 885 Midwestern sample who completed survey instruments as part of the International Study which had 1105 participants including the Brazilian component. Written permission to interview them for the qualitative branch of the study was obtained.

The average age of the 25 interview participants was 69 years. The majority (21) lived in urban areas. Their educational levels ranged from high school graduates (2) to doctorate (1), the majority (22) having at least some college experience, fifteen with degrees. Twelve were currently married. They had on average at least two children and four grandchildren. For many, family relations and involvement in family activities were the most important part in their lives. Eight of the participants continued to work, at least part time (6), while others volunteered in such activities as church (12), soup kitchens (5), Habitat for Humanity (1), and reading for the blind (1). Two former professors continued with their lifelong interests by reviewing books and articles and writing books. Gardening, painting, recreational activities, golfing, fishing and camping were pursuits that held great interest for these participants. Fourteen described themselves as physically active and were engaged in routine exercise. Reading books was identified as being of great importance to all of the participants. The learners reported that television and radio played a relatively small part in their lives, though educational TV programs and National Public Radio were often mentioned as their favorites.

When asked about happiest and saddest moments in their lives the answers tended to revolve around family relations and events. Happiest moments included family get-togethers, weddings, births, reunions and vacations. Saddest times usually involved the death of a parent, child, some relative or dear friend. Disappointments in life mentioned tended to relate to educational activities e.g., not going to college, not obtaining a degree, but also included was the loss of physical abilities or mobility. When asked about meeting their life expectations, they responded that they had met or exceeded their life expectations. Several respondents discussed being disappointed in their children's life choices. A frequent response indicated some degree of disappointment that they had postponed many of their goals and expectations to a later time due to family or financial circumstances. All of the participants had strong lifelong educational goals. Sixteen stated they wanted to travel and learn about other countries, while eight wanted to learn more about computers. All but those with limited eyesight wanted to continue reading books of all kinds including fiction, nonfiction, biographies, self help books and professional journals. Twenty stated they felt that they would continue in some formal learning experience such as Elderhostel and ILR's as well as participate informal learning activities such book groups, discussion groups, etc. Other participants (2) mentioned returning to school to make a career change or to prepare for another career.

The qualitative interviews concluded with "requests for advice to your children, your grandchildren or young people." The responses varied from the simple to the sublime; relating to ethics, morality and education. Several examples include:
1) Live a good clean life.
2) Get a good education and keep learning!
3) Roll with the punches! But watch yourself!
4) Be careful of what you say, it may come back to you!
5) Never say you can't do something until you give it a try.
6) Preserve and enhance the environment and the planet.

Findings and Implications

The results of the interviews indicate:

1. Third Age Learners value cognitive reordering and engagement in new venues through active participation.
2. Third Age Learners have a commitment to lifelong learning that is present throughout their lives, and not limited to any specific event(s).
3. Third Age Learners are future oriented.
4. Third Age Learners are committed to remaining physically, emotionally, and cognitively healthy (as demonstrated by maintaining their current levels of functioning).
5. Third Age Learners demonstrate fulfillment through altruistic behaviors (family, neighborhood, and community).
6. Social interactions are valued through family and collegial relationships and group activities.

Adult educators and educational gerontologists are aware of the importance of providing stimulating educational challenges which allow for the development of learners as individuals. This report demonstrates and provides an intimate understanding of the personal circumstances for Third Age Learners. This deeper understanding enhances and enriches adult education practitioners' ability to design and direct programs targeted to the growing population of Third Age Learners. These findings support the quantitative outcomes of the International Study reported elsewhere. Taken together the two studies provide a rich resource to encourage continued efforts to develop and fund creative offerings for Third Age Learners. There is a great thirst for learning. The reward will be quenched for both participants and Adult Educators.

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The authors gratefully acknowledge the financial support of the Lilly Endowment, Inc. and the Fischer Institute for Wellness and Gerontology.

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000

A RESEARCH STUDY TO DISCOVER TEMPERAMENT TYPES, COMMUNICATION STYLES, AND LEARNING STYLES OF ADULT LEARNERS IN NON-TRADITIONAL AND ONLINE LEARNING ENVIRONMENTS

Jean S. Moeller

Abstract

The purpose of this quantitative research study was to determine if patterns of temperament types, communication styles, and learning styles of adult learners existed in the non-traditional and the online classroom learning environments by utilizing the Keirsey Temperament Sorter, the I-Speak Your Language Survey, and the Kolb's Learning Style Inventory. The researcher did not begin with a theory. Data were gathered on 50 undergraduate and graduate students. Statistical procedures were utilized, and a potentially relevant theory emerged.

Data of the temperament types in the non-traditional learning environments indicated that 60% of the students were extroverts. Of those extroverts, 44% had ESTJ temperament types. The online learning environments showed that 56% of the students were introverts. Of those introverts, 86% was perceivers. Twenty-four percent of the online students had INFP temperament types.

The communication styles data in the non-traditional learning environments indicated that 32% of the students were thinkers and 32% were feelers. However, only 8% of the online students were thinkers, but 44% were feelers.

The most dominant learning style in the non-traditional learning environment was the accommodator style. Whereas, the most dominate learning style in the online learning environment was the diverger style.

Introduction

In today's world, knowledge has become a vital element in determining the success of adults. In fact, it has become the key to the standard of living of those adults. New technologies and changes are commonplace. In response to the emerging new technologies and changes in the world, adults have found it necessary to become lifelong learners. As lifelong learners, many adults have returned to college to obtain their degrees.

When returning to college, numerous adults choose non-traditional classroom environments where interactive and collaborative learning has replaced the passive lecture and traditional classroom learning environments. These non-traditional learning environments are usually environments where the adults attend college one night a week with a cohort group. However, in response to new demands on adults' personal and professional lives, online learning environments now provide a needed alternative for many adult students. The online learning environments allow for asynchronous learning. This allows adults flexibility in determining time and location for their learning opportunities. Adults now, not only have a choice of college degrees, but also, a choice of types of learning environments. Typically, adults can choose between the traditional teacher centered environments, the student centered non-traditional classroom learning environments, and the online classroom learning environments.

A number of variables play a role when adults make a choice of learning environments. The variables can include temperament types, communication styles, and learning styles. Adults normally make conscious decisions as to which learning environment might be most appropriate for their needs. This does not mean that the adults think about their temperament types, communication styles, and learning styles, however.

As an enrollment counselor at a university, which offered non-traditional classroom learning environments and online learning environments, the researcher observed numerous adults having difficulty deciding which learning environments to select in obtaining their degrees. As a result of repeated observations such as this, the researcher reflected on her difficulties in selecting the type of learning environments for her degree programs. Out of this reflection process came a desire to understand whether temperament types, communication styles, or learning styles play a role when adults choose learning environments.

While there is a body of literature that discusses the nature of learning styles and the individual learners, there has been a lack of research that specifically examines the identification of temperament types, communication styles, and learning styles in the selection of learning environments. The purpose of this research was to examine temperament types, communication styles, and learning styles generally prevalent in the adult non-traditional classroom learning environments and the online classroom learning environments by using surveys and assessments.

The patterns that emerged may assist the researcher and other educators in counseling students in the selection of learning environments in the future. The volunteers in this research received the results and may want to consider their temperament types, communication styles, and learning styles in the future when selecting learning environments in their life-long learning process.

The results may be an incentive for educational institutions, educators and researchers to do further research in this area. The results may be significant enough for institutions to consider providing self-assessment tools for learners to utilize in the selection of learning environments.

Relationship of the Research to Adult Education

The terms learning styles, cognitive styles, temperament types are often used interchangeably. James and Gardner state that:

> The ways individuals react to their overall learning environment make up the individual's learning style. No universally accepted terminology exists to describe learning style and its various components; however, how people react to their learning environment is a core concept (cited in Rossman and Rossman, 1995, p. 19).

When discussing learning styles, James and Gardner identify three dimensions and they "include the perceptual (physiological or sensory) mode, the cognitive (mental or information processing) mode, and the affective (emotional or personality characteristics) mode" (cited in Rossman and Rossman, 1995, p. 19). This research attempted to research these dimensions.

There are a number of variables that determine how adults are going to learn. These can include the adults' previous experiences, the personality of the adults, the adults' values and cultures, the adults' motivations for learning, and the adults' learning styles. According to Brookfield, "…the idea of teaching to readily identifiable learning styles, while superficially simple, is in reality highly complex" (1990, p. 68).

Typically, the instructors adjust their practice to accommodate for the adults' preferred learning styles. This research looked at the learning styles from a different perspective where the adult learners could possibly identify their preferred learning styles before selecting their learning environments. The adults can then choose environments that accommodate their learning styles or environments that will be an introduction to new alternative styles of learning. In this research inquiry, the researcher reviewed the environments selected by learners and not the methodology of instruction within those environments. This research attempted to identify whether or not there was a correlation between learning styles and the selection of the learning environments.

Objective

The researcher's objective was to determine the temperament types, communication styles, and learning styles of adult learners in the non-traditional classroom learning environments and the online classroom learning environments.

Methodology

The methodology was scientific in nature. The research utilized quantitative methods and statistical procedures to determine if patterns existed. The data was gathered and was related in quantitative terms. This research differed from some quantitative research, however, because a hypothesis was not developed. According to Creswell, "In quantitative studies...questions, objectives, and hypotheses represent specific restatements of the purpose of the study. In survey projects these restatements typically take the form of research questions and objectives; in experiments, they are hypotheses" (1994, p. 72). Since this was a survey research project, a hypothesis was not developed. A statement of objectives was utilized to form the direction of the research.

Population and Sample

The researcher used a single-stage sampling procedure by utilizing a convenience sample of volunteer adult students. The researcher contacted previous and current adult students in non-traditional classroom learning environments and online classroom learning environments at the University of Phoenix, California State University in Hayward, and National-Louis University to participate in the research. There were twenty-five volunteers from the non-traditional learning environments and twenty-five volunteers from the online learning environments.

Undoubtedly a random sample would have been more desirable and would possibly have enabled the researcher to generalize the findings of the research to the entire population. In this research, the adult students were chosen on the basis of their availability and willingness to volunteer to participate because of the time constraints in completing the research.

Procedures

Table and graphs were created utilizing the information from the assessments. Data comparisons of collected data were done rather than statistical tests. The data comparisons involved comparing frequency of responses and percentages of responses in each learning environment for each of the surveys. It is possible that there was a lack of precision and bias. The lack of precision would be due to the small sample size. The bias would be due to the voluntary response sample.

Conclusion

By utilizing the data comparisons, the research indicated that 60% of the students were extroverts. Forty-four percent of the extroverts had ESTJ temperament types. Keirsey stated that the ESTJs are extraverted thinking, supported by sensing (1984, pp. 14-26). The online learning environments showed that 56% of the students were introverts. Eighty-six percent of the introverts were perceivers. Twenty-four percent of the online students had INFP temperament types. Keirsey stated that the INFPs are introverted feeling, supported by intuition (1984, pp. 14-26).

The majority of survey respondents in the non-traditional learning environments had extrovert and judging temperament types. The non-traditional learning environment may provide the collaborative learning environments where there is the needed interaction between students and facilitators of learning. In contrast, many of the online students were introverts and perceivers. Introverts like the opportunity to work quietly alone and to read and meditate. The perceivers like to collect more data before decisions or statements are made. The online learning environments may allow the students to concentrate on bits of information at their own pace and to reflect on the meaning of that information before responding. In the nontraditional learning environment, the introverts may find that the subject of the conversation has changed before they have had adequate time to reflect. A large percentage of the online students have the INFP temperament type. The online environment allows those students to use their preferred style of communicating through the written word.

The data comparisons of the communication styles in the non-traditional learning environments indicated that 32% of the students were thinkers and 32% were feelers. The data indicated that only 8% of the online students were thinkers and 44% were feelers in their communication styles.

In analyzing the non-traditional classroom learning environments, the possible significant communication styles were the thinkers and feelers. These two styles made up the majority of the total sample. In contrast, the data indicated that the majority of the online students were feelers and very few were thinkers. The online environment may allow the necessary daily interaction with classmates that is needed by the feelers.

The most dominant learning style in the non-traditional classroom learning environment was the accommodator style. Those with this style like to learn from first hand experience. This possibly makes the non-traditional learning environments conducive to learning for those with the accommodator style.

In contrast, the most dominant learning style in the online learning environments was the diverger style. The online environment allows those students to observe rather than participate in interactive classroom groups.

The results from the assessment surveys were significant enough that students, educators, and researchers might want to review the findings. The researcher would recommend that further research be conducted on the effect of temperament types, communication styles, and learning styles on selections of learning environments.

Recommendations for Future Studies

The results of this research study suggest that further research in the areas of temperament types, communication styles, and learning styles are warranted. Such research might provide additional insight into factors of significance in the selection of learning environments. Since the results of this research indicated that there were a high percentage of students who were introverts and perceivers in the online environments, this research should be replicated using a larger random sample. This might provide data of statistical significance.

Temperament types, specifically the kind of perception and kind of judgment, may determine the direction in which adults can develop most fully. Therefore, this study should be replicated comparing selected learning environments and specific degree programs with temperament types of students.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

THE INTERCONNECTION BETWEEN POVERTY AND ADULT LITERACY IN BOTSWANA: EXPERIENCES, UNDERSTANDING AND PERCEPTIONS OF POOR SINGLE URBAN MOTHERS

Wapula Nelly Raditloaneng

Introduction

Despite massive economic growth that Botswana experienced since independence in 1966, economic development has not benefited Batswana women, who still live in poverty. Historically, Botswana women continue to be impoverished because of their subordination to men, especially in love relationships, reproduction and marriage. There are varieties of definitions of poverty that focus on income insufficiency, basic needs, gender inequalities and illiteracy among women. The income definitions attribute poverty to lack of income and purchasing power. The Botswana Institute of Development and Policy Analysis (BIDPA) study of 1997 identified poverty in terms of inability to afford basic needs such as food, clothing, shelter and education.

Poverty is also perceived as a problem caused by gender inequalities especially in patriarchal societies where women are not given the same power as men, and educational, literacy and employment opportunities that are needed for everyone to break through poverty. Women's education, and in particular, education of the girl child is important to reduce illiteracy among women and help them deal with poverty.

In this study, poverty is defined as lack of access to resources, namely productive assets such as land, labor, capital, income, employment (formal, non formal, self employment) and education. This results in unequal material deprivation between men and women in food, clothing, shelter, health, literacy, education, participation, motivation, and self-esteem. Inequalities between men and women are some of the many causes of poverty. These inequalities are reflected in women's sex and sexuality.

Interconnections between poverty, gender and illiteracy

Poverty and gender. Poverty is associated with inequalities between men and women (Good, 1999; Plummer and Jones, 1999; Jefferies, 1997).

Good (1999) notes: Poverty has deep roots in Botswana. It is chiefly an indigenous production, bound up intimately with economic development, individual accumulation and Tswana state formation… Poverty is not an entity in itself, but a consequence of inequalities. It exists and grows in relation to its opposites, wealth and power, and it must be analyzed on that basis (p.185).

What is problematic about poverty is that it is unevenly distributed between males and females; it is selective and associated with illiteracy and silence (Freire, 1970; Ministry of Finance and Development planning, 2000; Presidential task force, 1997).

Poverty and illiteracy In addition to gender inequalities, poverty is associated with illiteracy. (Kibirige, 1997; Richmond, 1986). African countries are among the most depressed with illiteracy. Non- literate and semi literate people have a greater chance of being poor than the literates because their choices and opportunities are limited by literacy status. Illiteracy is particularly a problem where basic educational achievement and high functional literacy levels are necessary to consider in recruitment of staff. A notable observation from the Botswana government budget speech is that any socio- economic problems such as poverty and the high prevalence of diseases are usually associated with illiteracy, therefore, non-formal education system has to complement formal education (Ministry of Finance and Development Planning, 2000).

The connection between women's literacy and development in general, which includes poverty alleviation, has been established through several studies, (Stein, 1995; UNESCO, 1990). Hypothetical statements have been made about eradication of illiteracy and whether literacy leads to empowerment (Bhola, 1984; 1985). The Philippines study indicates that there are socio-cultural constraints that have to be controlled for literacy to lead to development. These constraints include population size, age at marriage, family size, gender stereotypes and discriminatory legislation (Doronila, 1996).

Other studies on developing countries outline the relationship between women's education and fertility, education and women's autonomy, and education and age at marriage. Jejeebhoy's (1995) studies indicate that, to reduce risk factors (illiteracy, fertility, family size) that can expose women to poverty, education can be a source of women's empowerment.

Poverty research in the Botswana context. A report of the First National Literacy Survey released by the Central Statistics Office (1993) reiterates the connection between literacy and other socio economic ills. Hartley (1989) unearthed some of the numerous restrictions that people with low levels of literacy have. The survey linked illiteracy with lack of skills, unemployment, crime, poor health and general disadvantage.

Single women are among groups most hard hit by poverty About 53 % of the women heading households have never been married and another 8% are widowed, divorced or separated. (Botswana Society (Ed.). 1997; Presidential Task Force on a long term vision for Botswana, 1997; UNICEF, 1993).

Notable examples of research on poverty include a study by Botswana Institute of Development and Policy Analysis (BIDPA) on Poverty and Poverty Alleviating Activities in Botswana (1997). Other surveys done by the Ministry of Finance and Development Planning are the Household Economic and Expenditure Surveys (1986; 1993/94), and the Rural Income Distribution Survey, (1976). All studies indicated gross income discrepancies between rural and urban incomes and expenditures for men and women- headed households in Botswana.

First, most research conducted in Botswana portrays poverty as mainly reflected in skewed income distribution. However, how much income is essential to significantly reduce poverty is not clear. About 55% of women are poverty stricken. (Ministry of Finance, 1986; 1994). Most of the studies have been economic and quantitative descriptions of poverty (Botswana Society, 1997; BIDPA, 1997).

Second, poverty is, in most cases, inherited from generation to generation. Children born into poverty are more likely to inherit poverty from their parents than children born to rich families. Jefferies (1997) argues that one important aspect of poverty alleviation in Botswana is to ensure that those who are born into poverty have a chance of economic and social mobility out of poverty.

Third, from my own personal and work experience, children of the poor often suffer a multiplicity of disadvantages such as lack of access to good quality education, inadequate or lack of income, lack of access to medical or specialist treatment, low social and self - esteem. Poverty situations worsen where single women do not have any source of income.

The study

Purpose Given the nature of the poverty situation in Botswana, the purpose of this pilot study was to take a closer look at the connection between poverty, women's understanding and perceptions, and whether these are framed by participation in the National Literacy Program. The goal of this study was to enable women to express their experiences, understanding and perceptions of poverty. This has added an insider's perspective of those who live in poverty.

Research question.

What is the objective nature and subjective meaning of poverty among poor single urban mothers? Is participation in adult literacy a factor in the way women perceive the nature and meaning of poverty and its alleviation?

Research problem Poverty in Botswana has been studied from an external perspective. Using qualitative research, a phenomena has to be studied from both inside and outside for comprehensive understanding. This research has added a dimension to the neglected but important internal perspective. We know that women are poor, but to date research detailing how literacy can contribute to poverty alleviation among women is inadequate because there are very few qualitative studies based on the perceptions of people living in poverty.

The feminist perspective, which is the theoretical framework that informs this study, argues that gender inequalities and illiteracy among women are never absent in shaping the trend and nature of poverty among women. This framework offers some understanding of massive but ineffective welfare efforts to alleviate poverty among women in Botswana.

To understand poverty of Botswana women from an internal perspective, I needed to hear from women who were living in poverty because they were the best to articulate their subjective understanding and perceptions of poverty.

Significance

Since poor women are part of the major clientele for adult basic education in Botswana, it was important to investigate the extent to which adult education contributes to poverty alleviation. It is crucial that adult education forms partnerships with other development sectors to reduce or eliminate absolute and relative poverty. Information generated from this study can be useful for policy makers, women and adult educators who may find it useful in poverty alleviation.

First, policy makers and adult educators may use it in programming with the poor. Adult educators may find the findings of this study useful in program planning and evaluation. From the perspective of progressive adult educators, the poor have a culture of silence because programs are imposed on them (UNICEF, 1993; Freire, 1970/1973). My vision is to help the poor find a voice and express their opinions on poverty and its alleviation.

Second, women who participated in this study may find information useful in helping women, government agents and relevant interest groups to rethink poverty and its alleviation. As an adult educator, and an instrument of this research, I am particularly interested in poverty.

Finally, the study has added to the literature on adult education, especially the neglected aspects of poverty, by using a feminist approach in a non-Western country.

Feminist and literacy theoretical framework

Feminist approaches that inform this study use the lens of gender, sex and sexuality. As mentioned earlier, feminist approaches are sensitive to gender based subordination typified in inequalities between men and women, and women's illiteracy. Third World Feminists classify women's oppression as threefold; gender, class, and race/ethnic relations (Mbiliyi, 1996). This study is informed by research that identifies gender inequality as the main factor in women's oppression, poverty and its alleviation. Given the problems of teenage pregnancy that leads to early motherhood, and legal discrimination against women, gender, sex and sexuality are the most relevant factors for explaining poverty and its alleviation among women in Botswana.

Poverty is not only a collective problem but it disproportionately affects men and women.

Although feminist researchers share the assumption that gender inequality and illiteracy are connected to poverty and its alleviation, our understanding of this connection is still limited. Some of the representatives relevant for this study include bell hooks, Amina Mama, and Caroline Moser who give special recognition to the way poverty is associated with inequalities between men and women.

Adult education in developing countries is mainly literacy education.

Poverty in this approach is usually associated with illiteracy among women. Some of the representatives of this approach are Freire, Horton and Shor. Freire (1970) notes that critical education is essential for learners to develop critical thinking. The higher the level of literacy, the more women are likely to be empowered to go to school, get employment to earn income and help them deal with poverty, family size and reproduction (Jejeebhoy, 1995). Women's literacy is a positive factor in poverty alleviation.

Research methodology

Qualitative research case study method was used for this study to capture data from participants in their natural setting. Qualitative methodology is generally defined as a multi-method research approach that neither privileges any paradigms or theory nor has a distinct set of data collection methods. It is therefore a site of multiple research realities, methodologies and research practices (Denzin and Lincoln, 1994). No one was forced to participate in the study. All participants signed the informed consent forms after they were clear about the purpose of the study. I did not disclose exact names of respondents to anyone either verbally or in writing. I assured participants that answers they gave were confidential. To ensure privacy, I used one to one communication in interviews with all participants.

Research strategy The research field strategy was a case study that used a semi-structured interview, observation and examination of poverty and literacy research documents. Case study was the most appropriate for this study to capture the data on inside opinions from those who live in poverty. Merriam(1998) describes that case study is employed to gain an in - depth understanding of the situations and the meaning of those involved. Cresswell (1998) defines a case study as a bounded system of getting multiple realities.

Sample A sample is a unit of what is to be studied. In this case, as discussed earlier, poor single urban mothers were the primary sources of data because they were the ones with daily experiences of poverty. The criterion for selection of the urban poor was 1) acknowledging that they considered themselves poor 2) motherhood: having own or adopted children, 3) non literacy: unable to read and do basic writing, and 4) single: never married, widowed, divorced, separated, and not cohabiting with any intimate male friend. Altogether twenty women participated in this study. Five participated in the pilot study while fifteen participated in the main study.

The pilot study The interview guide was tested prior to the actual study. I piloted the study with five Gaborone West Self-help Housing Agency (SHHA) women in Gaborone who had characteristics discussed above. Two were literate and active participants in literacy classes, while the other three were non- literate, had knowledge about literacy primers but were not participating in any literacy classes at the time of the study.

The pilot study was helpful for me to revisit data collection instruments, to sample and develop more relevant questions and procedures for the main study. Analyzing data from the pilot study enabled me to practice analysis of qualitative data. I concur with Yin (1994), that this pilot study was a learning exercise for the actual study rather than a "choir" rehearsal. Therefore I wrote a separate report for the pilot and documented lessons learned.

Data collection methods I remained the primary instrument of data collection, and used three major techniques: 1) Questioning and listening, 2) Observing, and 3) reading, rereading, and examining documents (Mbiliyi, 1996). The study therefore ranged from theoretical research and literature review to getting personal experiences of the twenty poor mothers who participated in the main and pilot studies. Data from the pilot study was produced using a semi structured interview schedule with conversation type questions. I used my own filters for data analysis.

Questioning and listening I used a semi-structured interview schedule to question women, to listen to them as they articulated their understanding, and recorded their perceptions and meanings of poverty. The interview schedule had open-ended conversation-type questions that helped explore and understand the attitudes, opinions, and perceptions of individual women.

Findings and Conclusions

For the purpose of this paper, and due to the overwhelming data I produced from the field, I have provided a summary of findings from using an interview guide from the pilot study only. I recorded demographic information on income, number of children, dependents, occupation, marital status, sources of living, experiences, meanings and understanding of poverty and its alleviation.

Demographics One of the distinct features of Botswana society is the proliferation of single women headed families. All the single women had at least four dependents, including own or adopted children. They did part time domestic work in laundering, and yard cleaning for families wealthier than theirs.

Sources of living Women did not have any formal wage income or permanent source of living. They had part time informal jobs as cleaners, launderers and sold whatever handcrafts they could make for those who needed such services. The overall incomes ranged from P400- P500.00 per month (about $90 - $100) at current rate, and therefore did not exceed the P600.00 set as minimum wage in formal government sector employment.

Women's understanding and perceptions of poverty Overall, conversations with women revealed the meanings of poverty as lack of income, inadequate food, clothing, shelter, education, access to private schools, unemployment (formal and self) and limited income earning opportunities for mothers in construction and other male dominated sectors. Women were aware of gender inequalities, but their main short-term solutions to poverty were more towards welfare and income opportunities for women.

Participation in literacy Two of the literate women had participated in the literacy program, but unfortunately this had not enabled them to find any employment in the formal job market. Formal employment, and ability to communicate in English, had been the main goal for these women at the time when they joined the NLP. The three non- literate women perceived poverty in the same way as the literate women. There was not much difference in women's understanding and perceptions of poverty. Participation in the NLP therefore did not make any difference in perceptions of poverty as mainly lack of income, and unemployment leading to low socio- economic status.

Implications for adult education theory and practice

Adult education as a self-developmental enterprise indirectly tackles poverty in various ways of access to knowledge, and promotion of literacy. Poor women, though not the only clients for adult education, are an important group to consider in poverty alleviation because the Botswana National Literacy Program has more women than men. Women therefore deserve special attention in poverty and its alleviation.

Liberal literacy education, as offered in the Botswana context, simply domesticates, hence it reinforces already existing stereotypes about what it means to be both a poor and a non-literate woman. Over 62% of participants in adult basic education programs are women (UNICEF, 1993). This however does not enable them to escape poverty because illiteracy is not the only factor that needs to be eradicated to bring non-poverty. Education, if offered from a critical feminist perspective, may contribute to processes of poverty alleviation for the oppressed groups of women. Botswana government should seriously consider the meanings of poverty-related experiences; revisit poverty among single mothers from radical and feminist streams because compared to liberal literacy, these may be relevant for a new look at poverty in Botswana.

Adult educators' roles as typified in Botswana are subsumed mainly in theoretical traditions of Modernization and to a lesser extent, feminist perspectives. Poverty in Botswana has been tackled mainly at income level. Despite existing income based liberal education, poverty continues to inflict Batswana women. In conclusion, any efforts to alleviate poverty for women in particular should address not just income insufficiency but structural barriers, including disparities within the legal system. This specifically means revisiting the law and cultural practices, and ensuring that men contribute a reasonable amount as monetary compensation to women given legal custody of minor children. This should be based on men's earnings rather than goodwill, and what children need for survival, protection and development.

The capacity of adult educators to demonstrate commitment and help alleviate poverty remains one of the greatest challenges in the 21st century. Given the dependent relationship between adult basic education and poverty alleviation for poor single mothers, adult educators have to form partnerships with all those in development sectors because literacy alone is not a prime mover in poverty and its alleviation. Any efforts to alleviate poverty, as discussed earlier, should include practical internal efforts to dialogue with those living in poverty so that they can be empowered to solve their own problems in ways they see fit. Participatory techniques are crucial for those in poverty to find a voice.

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PROMOTING POPULAR EDUCATION AND COMMUNITY DEVELOPMENT IN MILWAUKEE'S COMMUNITY-BASED AGENCIES

Kalyani Rai, Elvira Asuncion & Pa Vang

Abstract

This paper outlines a participatory action learning model being developed and implemented in collaboration between the University of Wisconsin Milwaukee Outreach and two community-based agencies in Milwaukee. It provides two concrete examples of how it is possible to work towards making the connection of the educational experience of community residents to solving community issues. It emphasizes the need to create a learning environment by bringing together the theory and practice of popular education and community development.

Introduction

Community based agencies provide a wide range of programs and services with an intent to increase the capacity of community residents and to bring positive changes in their families and communities. These programs are usually offered in a piecemeal way based on assessed community needs. Most of these efforts are facilitator driven and may not fully respond to individual and community's live challenges. This may lead to an alienation from education among many grassroots residents because the opportunities might be lacking to fully connect individual lifelong learning with these educational programs.

This sense of alienation can be analyzed in terms of life long learning connections that are missing in the educational programs they receive. Reflecting on the situation led us to frame the following questions: 1) What is missing in traditional community education programs? What would it take for community based agencies to provide a participatory action learning model that would connect the life experience of the participants and issues in their community? The collaborative partnership between the University of Wisconsin Outreach and two community-based agencies including the YWCA Family Center and the Hmong American Friendship Association provide two concrete examples of how it is possible to work towards making educational experiences of community residents more meaningful. These two case examples of participatory action learning seminars suggest ways to) implement participatory action learning projects in community based agencies, 2) produce learner generated study materials as a tool for learning and promoting community development, and 3) identify key elements that will bring popular education and community development together.

Implementation of Participatory Action Learning Projects

During 1999, the authors implemented two participatory action learning seminars. One with a focus on multicultural/multiracial parenting issues with the YWCA Family Center and the other one dealing with the issues of domestic violence with the Hmong American Friendship Association. The first initiative involved a group of parents and the agency staff from the Family Center and the second one involved a group of Hmong families and professionals representing the legal system, police department, service providers and agency staff. These seminars were designed as part of the ongoing programs offered through these agencies. The idea behind our participatory action learning seminars is to engage a group of professionals and community members in a continuous process of reflection and activity related to the knowledge which people create within their local context and to the actions taken to solve pressing community problems. For example, participants in the Family Center became actively involved in interpreting their own experience through the creation, production, publication and distribution of their own learner generated handbook on multicultural parenting. The following is an outline of the goals and implementing strategies used in the two case examples:

Multicultural Parenting Action Learning Seminars with the YWCA Family Center

This program is a continuation of the multicultural parenting workshop series started by the Family Center of the YWCA of Greater Milwaukee in 1996-97. The workshop series started with a group of 10-12 parents who had concerns about raising children in a multicultural world. A majority of these parents were regular participants of services provided by the Family Center. In 1997-98, the Family Center and UWM-Center for Urban Community Development formed a partnership to develop a new action learning program. The Family Center was interested in this project for two reasons: First, to respond to the multicultural/multiracial needs of the parents. Second, to contribute to the YWCA mission of eliminating racism. Both the Family Center and the Center for Urban Community Development invested staff time and resources in developing the curriculum for this program.

The format for the class consists of twelve 2-hour sessions, each including group discussions, critical incident analysis, and feedback and reflections. During these seminar sessions, participants shared and developed their critical incidents from their own personal and family experience around issues of cultural identity, multicultural adoption, racial prejudices, religious intolerance and social isolation. The following story shared by one of our class members illustrates this learning process:

Diagram #1 and #2 represent a critical incident that was shared by one of the class participants. The incident revolved around a Thanksgiving school assignment brought home by her child. She shared her intense feeling and anxieties over her trying to help her child complete this task. The goal of the assignment was to link the student's family history with that of pilgrims in a positive and affirming manner. The child was to give his parents' name and to draw a picture of his ancestor coming to America. As a single mother of two adopted children, she tried to fill out the form in different ways. This was not possible because the child was adopted and neither did he know his true parents' names or ancestors. Further she was European American and he was from Latin America and they couldn't relate to the questions of ancestors as pilgrims coming across the Atlantic and landing in the New World. The group members recognized that the problem she was facing as an adopted parent was bigger than herself and her family. It had broader social, institutional and political implications. The group dialogue helped her frame an alternative assignment that would be more inclusive and validating of diverse family experiences. She took that assignment and offered it to the teacher who responded in a closed and defensive manner. But she didn't give up. Her story became a part of a handbook, which the class developed, that now serves as a tool for teaching multicultural issues in schools and community. This handbook has been well received by teachers, schools and community organizations.

The Hmong Participatory Domestic Violence Action Learning Seminars

This action learning seminar was developed in collaboration with the University of Wisconsin Milwaukee Outreach and the Hmong American Friendship Association. The class was designed to bring together a group of 10-12 participants representing Hmong families, Hmong community-based agencies, the court system, police department, and other service provider agencies to discuss issues of domestic violence. The seminar provided an opportunity to discuss the issues of domestic violence in the Hmong community. The goal was to enhance the capacity of Hmong community agencies to develop culturally competent in-service training programs to bridge the cultural and linguistic gaps between the community, legal systems and service providers.

The action learning seminars consisted of 10 two hours sessions. The class members contributed to their learning by sharing personal and professional experiences through drawing pictures that reflected their values, assumptions and experiences about domestic violence from their different perspectives. The following pictures are produced by class participants, which illustrate the learning process.

The following two drawings represent the participants' narrative and interpretation of domestic violence in the Hmong families and community. This drawing exercise is an excellent way to stimulate discussion among a diverse group of people who have significant cultural, language and educational differences. Through this simple exercise the participants identified a number of issues relating to domestic violence and contradictions in understanding domestic violence by the Hmong community and the legal system.

Participants in both of these seminars saw the importance and need to tell and compile their stories. The multicultural parenting group members have given a series of presentations on multicultural parenting issues and have distributed their handbook to a state, local, and national audience. The domestic violence seminar sparked several new initiatives including a training program for court and community interpreters and a clan leaders' training program aimed at comparing and contrasting the Hmong socio-cultural rules regarding domestic violence and those of the mainstream legal system.

Theoretical Implications

The participatory action learning seminars described above were designed to make a direct connection between classroom learning and everyday family life of the grassroots participants including their interests, values and passion. Bringing together two mutually reinforcing traditions in education creates this learning environment. Popular Education and Community development together provided a vehicle to connect learning with life. By popular education, we mean an approach to education inspired by Freire and Horton with its emphasis on dialogue and interaction among teachers and learners in a group setting. Each member in this group setting is equally a learner and teacher, someone who contributes to the learning of everyone else (Freire 1985; Horton and Freire; 1990). By community development, we mean approaches to education that focus on involving people in addressing real life issues and solving community problems. As popular educators, we saw the issues of multicultural parenting and domestic violence as opportunities for self-empowerment through telling stories. As community developers, we looked for ways to engage the participants in addressing community wide issues through concrete projects designed and initiated by the participants themselves.

The following four perspectives are integrated into our approach to designing and facilitating participatory action learning seminars:

1. An appreciation of popular wisdom: This perspective points out that both popular education and community development evolves out of the daily life of participants. Start the programs from where the learners are cognitively and emotionally. Connect the learning with their experience through storytelling, picturing and narrating. This process reveals the issues that are alive for the group and what knowledge and capacities that already exist for addressing the issues.

2. Reciprocal relationships between the University and Community based Agencies: A collaborative reciprocal relationship based on trust, shared responsibility, authority and ownership between academic and community based agencies is necessary. This can be accomplished by having the academic member becoming an accepted member of the organization and the academic member becoming familiar with its purpose and existing projects. Both the academic and his/her CBO counterparts become involve in every aspect of the process from planning, implementing and assessing the learning seminars. In addition, this collaborative partnership entails the academic members relinquishing some degree of control in educational design process. This may be difficult for those trained in conventional views of the University generated owned and disseminated knowledge (Banking model of education).

3 Community as a curriculum and Academicians as Participants and Catalysts: There are two important lessons we have learned through our work with the participatory action learning seminars: First, it is not enough for the outside academic member to take the experience of community members and put it into her/his own theoretical framework. This alone is experienced as an appropriation of knowledge and experience of people in the community by the academic. Rather than translating the knowledge and experience of people into theoretical abstract, the academic member should strive to facilitate and demonstrate the use of popular knowledge by and for the people themselves. It is not to say that the

mainstream academic knowledge is not needed or appreciated. It is a matter of timing. Give time and opportunity for learners to recognize and appreciate the knowledge and wisdom in their own experience. As this evolves, they generate their own agenda for inquiry. At this point, the academic can bring the texts and literature into the circle. Now the community can choose and respond to the academic texts from their own knowledge base. The group now owns its own questions and appreciates its own knowledge to which the academic texts and experts respond in ways that advance the agenda of community's own inquiry. For instance, in the Hmong learning seminar, only after the Hmong action learning seminars, the participants were able to draw, narrate, interpret and give voice to the meaning of domestic violence in the Hmong community.

4 Learner Generated Material as a Tool for Strategic Planning in Community Development: The learner generated handbook allowed participants to communicate with each other, share successes, challenges and ideas without support from an expert. By writing their stories, participants learn from their own experience and communicate their experience directly with other group and organizations. As a process, learner generated materials can be directly linked to enhancing participants' skills in creative and analytic thinking, communication, problem-solving and strategic planning. This process of telling stories, narrating and interpreting is a powerful tool for personal and community change.

Conclusion

This paper discusses the application of a participatory action learning model employed in collaboration with the two specific community based agencies in Milwaukee. The issue is not whether our approach meets the standards of academic rigor such as objectivity and generalizability of the knowledge created. This knowledge is validated in the dialogue among the multiple stakeholders in and outside the group who respond in ways that produce individual, organizational and cultural change. The point is that the ordinary working people are capable of social inquiry, analysis and the compilation of their own generated knowledge. This capacity to generate and use popular knowledge can be learned, facilitated and enhanced through a participatory action learning curriculum. A liberated mind, which is free to inquire into his/her own everyday experience, can conceive, plan, implement and reflect on its own course of learning and social change. Furthermore, we hold that structural and social change is possible only in the presence of a liberated mind. In this sense, a liberation of mind is the primary task of our action learning seminars. Our discussion of participatory action learning approach is intended to spark discussions among community practitioners and adult educators. The end in view is a deeper appreciation of the inseparability of popular education and community development practice. While it is possible to separate these two fields for discussion, in the real world, they are a single piece of cloth.

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Paper Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

VOLUNTEER MENTORS AS AIDS IN TRANSITIONS TO SUCCESS FOR ADOLESCENTS AT RISK: A CROSS-RACIAL MODEL

Wilma J. Robinson

Abstract

The results of an examination of a cross-racial model of mentoring suggest that utilizing this network of support, ethnic and socioeconomic diversity among mentors was not problematic for the development of intense quality relationships and improvement on indicators of positive school participation and long-range planning and well-being for mentees. Results support a conclusion that a more holistic network approach to mentoring may be advantageous in facilitating pre-adult transitions for African Americans and others truly disadvantaged and at risk.

Introduction

Increasing recognition of the value of mentors for providing support for human development at all ages has led to a recent explosion of calls for volunteers to become mentors. Formal and informal organizations, television commercials, Oprah's Angel Network, and even the President in his 2000 State of the Union Address have brought new attention to mentoring as one way to help youth ?? enter school "ready to learn" and leave "ready to succeed". However, there has been little previous research and knowledge about the most effective ways to provide long?term support to mentors and their mentees, especially mentees at?risk, who are seeking to navigate pathways to success and responsible citizenship in a complex, highly competitive society.

America has entered the 21st century, and schools communities and industry share a common responsibility to invest more than ever in the human capital of all its citizens. The impact of globalization and the technological revolution, as well as the critical need to increase America's quality and productivity in socially responsible ways has increased the calls for innovative approaches or models of participative work and skill development (Williams, 1996). However as a stakeholder in a rapidly changing, economically global, transcultural society, the development of this nation's most valuable resources, its people, must not be limited to narrow contingency strategies or temporary solutions for some of the people.

Many of the educational gaps that exist for many traditionally educationally underserved groups have occurred because of historical social changes, secondary effects of institutional practices, governmental policies, and administrative decision making processes that did not comprehensively include a cross-section of representatives from their communities (Nance, 1980). Equally important, America's economic success over the past decade fueled by technology and productivity has widened the gap for a large underclass who have not participated in the recent prosperity, particularly the last four years. Another complicating factor, specifically for African Americans, is the high rate of death for African American males age 15 to 24 (Skiba, 1992). While violence is not a part of the daily life of most African Americans, there are small pockets in cities where a long list of serious problems persist – including joblessness, the absence of a father, teen pregnancy, and the temptation of quick money from drugs or street crime. Gerald Deas (1999) in his call for one-on-one mentoring for survival says: "Young African Americans are dying not only physically but mentally. They apparently feel that there is no hope for their future. We have to address this dismal state immediately if we are going to survive as a people" (Deas, 1999, p. 14). Although African Americans are not the only ones among the rapidly forming underclass in many problem-ridden communities dealing with the frustrations and realities of survival and/or a complex paradigm of success, they are over represented in this group.

Is it important for adults who have already made the commitment to stand firm and work to share with others by building trust and long?term commitments to let our youth know they matter? How can we share the same commitment we received from our ancestors that made us immune to cynicism because we have hope, believe change is possible, and that persistence will work (Proctor, 1996)? Within the context of a planned long?term mentor?mentee support network will cross?racial mentor?mentee relationships be less successful than same race mentor?mentee relationships? Will mentor's ethnicity, mentor's socioeconomic status, and whether the mentor was the mentee's preferred ethnicity effect mentee outcomes? Will short?term mentors, a weekly support group during the school day with mentorship pairs, and the usefulness of a facilitator/resource person foster additional understanding and support for developing learning capacities that promote hope for the future?

The only thing that is certain is that if we do not share our beliefs with those on the bottom and/or those in need of trust and long?term commitments, some feelings of separation or disenchantment with mainstream society among this group can manifest themselves as riots or small armed separatist community compounds. This nation cannot afford to have a sizable proportion of young Americans fall between the cracks in high school, then drop out or graduate unprepared for their roles as parents, workers or effective citizens. Many traditionally educationally underserved populations were over represented in this scenario according to the Grant Commission in eighties, especially Native and African Americans who are truly disadvantaged (Grant, 1988). Unfortunately due to the realities of survival and/or a complex paradigm of success in a rapidly forming underclass in this country, little has changed more than a decade later.

The Model

The Holistic Mentoring Support Network Model (HMSN) conceptualized and designed for this research links the private and public sectors in a carefully planned, culturally competent mentoring process (see figure 1.) In this framework the developmental needs of preadults can be addressed in an environment that augments institutional support and a proactive style of family functioning ? families that are cohesive, expressive, have an active intellectual, recreational orientation, a democratic style of decision making, and provide the skills and outlook necessary for a smooth school to work transition (Way & Rossman, 1996). There are three major components of the network - a local school, business, and a college. The mentees in this model are from a local school, longterm mentors (five years) are from business, and shorterm mentors (one semester or more) are from colleges. Services to this process are provided by all three components in the triangle of support. These services go to a HMSN of eight mentor-mentee dyads for a facilitator, support group as well as learning and recreational bonding activities e.g., financing transportation, facilities, speakers, counselors; other service or growth opportunities. Although there are at least six ways of communication in this model, the primary interest in this study was the effects of a cross-racial approach on two-way communication between minority mentees and majority mentors. The long arrows in the model indicate any information or communication coming from outside the network that may affect the model (positive or negative) e.g., community at large. When this model is fully operational within curricula every student at risk would belong to a dyad. The HMSN process was hypothesized to be helpful to African Americans at risk of not graduating from high school or other learning settings in developing satisfactory personal and work lives. However, this design can be useful as a change agent whether for intervention, prevention or development by adding components to the support model (see figure 2.) e.g., changing the facilitator/resource person, ethnic population, age or developmental needs of the target group. It is important to point out for the implications for practice and further study that even though the college community appears to be a good source for shortterm mentors, matching timetables between the high school and college, even though it works, was problematic. The model must be refined in order to make this source more effective. The evidence from this experience suggest a strong holistic network model addresses the total person. Therefore to be complete, when this model is fully operational within curricula, Social Services and Criminal Justice should be added to the curricula model of the HMSN.

Integrated Theoretical Framework

The mentoring literature offers numerous models, but no framework that adequately examines the HMSN experience within the context of majority/minority status – a process of differentiation and integration that is affected by both contact boundary-line drawing situations. Included within the inner boundary are our ethnic membership groups, and contained in the outer boundary is one's non-ethnic membership groups. Thus ethnic identity development is a continual process of boundary-line drawing, and deciding what individuals and what groups are included in one's inner and outer boundary groups. Ethnic contact situations, whether positive or negative, cause the individual to broaden, narrow, or crystallize personal boundaries with various contact situations. The broadening, narrowing, or crystallizing of ethnic boundaries is the basic process that directs one's ethnic identity development (Smith, 1991, p. 183). However after reviewing the literature, active programs, assessing the needs of the target group and developing a cross-racial model, the approach was to look at the literature for a conceptual or theoretical framework which informed the design or helped analyze the HMSN process. The theory and integrated framework that guided this research and partly informed the development of initial assessment procedures for this model draws on the works of Smith (1991), Erickson (1950), and McAdams and St. Aubin (1992). First, the framework draws on Smith's theory of ethnic identity development within the context of majority/minority status. Second, in addition to Erickson's concept of generativity – establishing and guiding the next generation ?? the framework draws equally on Erickson's and Smith's ideas on ethnic identity development as a process of interacting with each other and establishing boundaries with others. Smith posits that ethnic identity development is a continual process of boundary line drawing, of deciding what individuals and what groups are included in one's inner and outer boundary groups. Ethnic contact situations, positive or negative, cause the individual to broaden, narrow or crystallize boundaries with various contact situations (Smith, 1991). Erikson (1968) describes this process as becoming more inclusive as one grows aware of a widening circle of others significant to us, from the maternal person to humankind. Smith's and Erikson's basic concepts guided this framework toward more holistic assessment of the HMSN mentors, mentees and their relationships, especially cross-racial applications. McAdams and St. Aubin's (1992) work on the seven psychological features around the personal (individual) and the cultural (societal) goal of generativity, provides the connection that integrates these theories into a framework for examining the model.

Methodology

Goals for the formal HMSN were 1) success of a planned one-on-one relationship; 2) number of cross-racial pairs that complete the program; 3) intensive one-on-one relationships of quality that are non-authoritarian; 4) Improvement in mentee's attitude toward school; 5) hope for the future, and 6) increased generativity among mentors.

The participants for this preliminary examination of a HMSN were eight African American high school students in Milwaukee, eight mentors from a business in their school's community, and ten short-term mentors from an area university. Quantitative and Qualitative measures were used in this examination. Quantitative measures used for mentee preference, attitudes, happiness and satisfaction were assessed by instruments constructed for this study, not only to gather data, but to enhance two-way communication between members of both minority and majority groups within dyads and the network. Mentor's self-assessed changes in indication of their generativity and well-being were assessed by the Loyola Generativity Scale and the Affect Balance based on a total of 100 points. Qualitative outcomes were analyzed and synthesized according to themes related to the questions and goals of the research using interviews with mentors and mentees, mentor journals, comments from parents, peers, teachers and administrative staff, formal and informal observations.

Conclusions

The results of this six month implementation and follow-up of this model suggest that utilizing this network of support (HMSN), ethnic and socioeconomic diversity among mentors was not problematic for the development of intense quality relationships and improvement on indicators of positive school participation and long range planning and well-being for mentees. Results support a conclusion that a more holistic network approach to mentoring may be advantageous in facilitating pre-adult transitions for African Americans and others truly disadvantaged and at risk. This research is important because it answers the call for innovative new models and approaches in the development and implementation of curricula that are consistent with the needs of those at risk in traditionally underserved populations in adult, continuing, and community education. The research contributes to practice by outlining a holistic intergenerational, cross-racial and cross-culturally competent model of support and development achieved through extensive orientations, training, and one-on-one contact. The model aims to be something that is an integral part of curriculum-supporting long and short-term generative commitments, development of self-awareness and internal and external motivation for students to actualize their potential by setting and reaching short and long term goals. Most importantly, the HMSN process appears to help students achieve positive personal worth as well as increase learning capacities for success and becoming responsible contributing members of society.

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AGE AND HRD POLICY DEVELOPMENT: ISSUES TO CONSIDER

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Abstract

The purpose of this study is to examine the literature on older workers to identify the theme and issues related to workers who remain, return, or retire from the workplace. Literature is organized in a three by three matrix illustrating the interaction of work status and career development issues, organizational development concerns, and/or training and development needs. Four data bases were searched 1979 to present and prior to 1979. Only works published 1980 to present were included in the analysis. The search generated five hundred twenty three abstracts. The literature primarily addressed themes related to organizational development and training and development issues concentrating on remaining and returning older workers. Thematic analysis procedures were used to generate four themes, retirement for future older workers is an outdated notion, organizations are experiencing an attitudinal shift regarding the importance of older workers, older adults are active agents negotiating decisions to remain or return to the workplace, and career development programs are a worthwhile societal investment.

Introduction

HRD and adult education practices for older workers should be situated in a dynamic pattern of periods of active employment, disengagement from the workplace, and re-entry into the same or a new career. Older workers exhibit different work patterns at different stages. The workplace becomes a dynamic space for older workers rather than a unidirectional journey leading to retirement. An HRD perspective for the third stage of working life, the working life beyond the traditional retirement age, will view the older worker as an active agent negotiating various roles within the workspace. The roles, depending on life circumstances, might include the decision to remain in, retire from, or return to periods of part time, full time, or part season work. These work choice patterns will challenge adult educators and HRD practitioners and scholars to develop training, career development, and organizational development strategies appropriate to a third stage of working life.

Table 1: Age and HRD Policy Development Issues to Consider

	T&D	CD	OD
Remaining	Is age discussed as a diversity issue	Are there opportunities to change jobs within the organization?	Are there policies to permit flexible employment patterns for gradual disengagement?
Retiring	Are there learning opportunities to prepare for retirement?	Is there opportunity to prepare for life after this workspace, career, or job?	Are there policies to permit flexible employment patterns for gradual disengagement?
Returning	Are there training programs to assist with re-entry into the workplace?	Are investment made in skill development for future employment?	Do policies facilitate and or actively recruit older workers to the workplace?

This analysis views older workers as a differentiated employee group with different workplace issues suggesting an HRD framework combining functions with employment patterns. Table 1 combines the three components of HRD: training and development, career development, and organizational development with the three working patterns of remaining, returning, and retiring. In each intersection a question is raised to assist the HRD practitioner evaluate issues of age during policy development (Stein, Rocco, & Goldenetz, 2000). The framework is useful for positing various issues in each of the blocks. The purpose of this paper is to conduct a selected literature review to investigate how the literature of the fields that inform adult education and human resource development treat the phenomenon of older workers.

An investigation of the meaning of work in the lives of older workers is fertile ground for future research studies. HRD practitioners and adult educators might explore learning strategies adapted for older adults, delivery systems for providing career guidance to older adults making transitions to part time work, returning from periods of retirement, or contemplating leaving the workforce. Flexible schedules, job sharing, reduced loads and seasonal employment may be redefined in the context of a changing and aging workforce. Notions of full-time, part-time and career work usually applied to the 18-65-age workforce may need to be reexamined in light of employees working beyond the eighth decade of life. Building inter-generational work teams would enhance organizational development. The effect on productivity of inter-generational work teams is an area of future research and will require creative ways of blending training opportunities, flexible employment patterns, and policies supportive of the life needs of an aging workforce. Older workers represent a rich source of experience, accumulated knowledge, and wisdom. The quality and sensitivity of an institution's human resource development program might be measured by the extent older workers receive the training necessary to obtain and maintain challenging and responsible positions. As it is important to prepare young adults for the workplace, programs to retain and retrain older workers should become a priority for organizations and for the community.

Method

The purpose of this project was to examine the literature on older workers to determine the themes and issues over time exploring interaction of demographic shifts, workplace needs and values and older workers who remain, retire, or return to the workplace. To what extent does the literature address career development issues, organizational development concerns, and/or training and development needs of older workers?

Four databases from three disciplines, education, business and psychology, were searched Educational Resources Information Center (ERIC), Education Abstracts, ABI/Inform, and PsychINFO. Descriptors used were retirement, retiring, job training, training, employment practices, retraining, career development, organizational development, returning and remaining combined with older worker. Searches were limited by country (United States). All databases and each descriptor set were searched by date present to1979 and education, business and psychology 1980 and before. All database searches were done on May 25, 26, and June 2. In a preliminary scanning of the literature we observed that there was very little written prior to 1980 concerning human resource development concerns and older workers.

We hypothesized that the issue would become more important as baby boomers became candidates for older worker status. Each descriptor set produced a list of records that was reviewed for relevancy. Records had to address workplace issues, not general societal trends and not be a single authored book (Edited books were accepted.). Abstracts selected were printed. The ERIC search produced 898 records; 164 abstracts were selected for review. The Educational Abstracts search produced 7 records; 7 abstracts were printed. The ABI/Inform search produced 510 records; 254 abstracts were printed. The PsychINFO search produced 186 records; 98 abstracts were printed. A total of 523 abstracts were included in the review. The next step was to review the abstracts and categorize them (a) by date, (b) type of journal (academic, popular, and practitioner), (c) HRD classifications (career development, organizational development, training and development), (d) deciding also if the article pertained to remaining, retiring or returning, (e) issues, and (f) how older workers are defined. Citation records were sorted according to the degree of fit we felt each had to the nine areas in Table 1. Themes were identified following procedures for thematic analysis and code development (Boyantzis, 1998).

Findings

Date: During a preliminary search little was found before 1979. The hypothesis was that this would change as baby boomers aged and became older workers. The first baby boomers would attain age forty in 1985. We divided our search to before 1979 and after 1980. Prior to 1979 the PsychINFO database contained 19 abstracts. ABI/Inform contained 27 abstracts. ERIC contained 193 abstracts. The number of records found prior to 1979 in ERIC can be partly explained by funding and interest being stimulated by the Comprehensive Training and Employment Act, and the Age Discrimination in Employment Act.

Age of an older worker: There appears in the literature considerable variation in the concept of older worker. The term older worker extends from forty years to over 65 years of age. Type of article: Most of the ERIC abstracts were government reports, advocacy or apologist articles (such as AARP), and program reports. We identified few scholarly, conceptual or empirical research pieces. The majority of articles in the full database could be described as written for popular or professional publications. Approximately thirty percent of abstracts were written for academic journals or had an empirical focus. More academic articles were found in ABI Inform database.

HRD categories: Abstracts were classified as organizational development, career development, and /or training and development and worker status i.e. remaining, returning, and retiring. The categories were not mutually exclusive. Abstracts on policy concerns, attitude shifts, flexible and innovative work scheduling, etc. were considered under organizational development. Abstracts on career counseling, second career alternatives, etc. were named career development, and articles on adult learning, training strategies were called training and development. The breakdown of the abstracts was: 47% organizational development. 38% training and development, and 15% career development. The distribution on work status was 56% remaining, 30% returning and 14% retiring. Pre-retirement or retirement concerns from an organizational perspective were noticeably absent. However, the literature supports the notion that in the seventies there was greater interest in pre-retirement and retirement issues. The literature of the past twenty years seems to concentrate on retaining older workers and addresses the policy, attitudinal, and training issues to keep older workers in the workplace.

Themes addressed in the literature: First, retirement for future older workers is an outdated notion. A noticeable shift in the literature during the 1980-2000 is a change in the conception of retirement. From an organizational and societal perspective, the issue is not how to assist older workers retire and use leisure time but how to retain and recruit older workers. Recruitment and retention (Levine, 1988) becomes a key policy issue to satisfy the increasing demands for productivity, worker shortages, and retaining corporate knowledge (Alegria,1992; DOL,1989, Ohio State Bureau of Employment Services,1996; Crampton,1996, National Alliance of Business,1996; Wolfbein,1988; Kindelan,1998;Rosen &Jerdee,1986). From a national perspective, policies designed to ease the social security burden, (Anonymous, 1982,Cowans,1994) age discrimination (Perry, 1995) and encourage the re-employment and continued employment of older workers are also addressed (O'Donoghue, 1998; New York State Office for the Aging, 1997). By keeping older workers employed the burden on retirement systems will be reduced (Reynolds, 1994). Older workers will cycle in and out of periods of active employment. Work will become an integral part of living (Kotteff,1998; Bird,1983; Geer1997; Stalker, 1995). Incentives are needed to encourage older adults to retire later (Copperman & Keast, 1981; Eastman, 1993).

Second, organizations are experiencing an attitudinal shift seeing the value and importance of training older workers. A focus for the literature of the 80's and early 90's is on convincing employers that older workers are capable of learning. Advocates for employing older workers such as AARP(1993) produced training manuals for teaching human resource development managers how to plan and provide training programs to maintain, enhance, or update the skills of remaining and returning workers.(Allen & Hart,1998;Poulos & Ninghtingale,1997;Ennis-Cole & Allen,1998). The literature advocates employing older adults on the basis of new physiological and educational research implying that the ability to learn is not necessarily diminished by age(Chirikost & Nestel,1991). By implementing ecological changes in training and workplace design the productivity of older adults can be enhanced(Labich,1996;Sterns &Miklos,1995) The literature of the 90's begins to view older adults as assets in terms of work ethic, reliability, accuracy, and stability (Catrina,1999;Kaeter,1995;AARP,1991;Rothstein& Ratte,1990). There is still an apologetic tone to the abstracts in that the literature is still trying to convince HRD managers and workplace supervisors that older workers are a sound investment(Catrina,1999; Sullivan &Dupley,1997. The literature shows that myths about aging still persist Kaeter,1995; Lefkovich,1992; Yeatts, Flots & Knapp,1999; Itzin &Phillipson,1994; McShulkis,1997).

Third, older adults are active agents negotiating decisions to remain or return to the workplace. Literature on older workers exhibits this tension. Some literature characterized older workers as objects to be retrained or recruited by simply creating more flexible work schedules. The literature especially in the popular and professional literature spoke to human resource development managers about older workers and did not make older workers agents in the process of retraining or reentry to the workplace. Older workers need to be managed (Anonymous,1990; Johnson & Johnson,1983; Elliott,1995). A second and more recent view is that of the older worker making a decision to return or remain in the workplace based on availability of training, need to be engaged, or wanting to develop a second career (AARP,1992,). Older workers become subjects of their own work experience and actively make choices about work and workplaces. Older workers are seen as entrepreneurs beginning new businesses and hiring other older workers.(Minerd,1999;Institue of Lifelong Learning,1983). Older workers are seen as wanting to develop new skills throughout life (Tucker,1985). Managers are advised to create meaningful work and to consider the role of work in the lifestyle of an older adult Fyock,1994). States should have planning processes to expand meaningful work and to help create work environments attractive to older adults (Alegria,1992). Absent from the literature are articles dealing with the re-entry problems of women and minorities. The literature does provide testimony to the problems that mid-life (defined as 35-54) and older women have in seeking job assistance and enrolling in training programs.

Fourth, career development programs for older adults are a worthwhile societal investment(Newman,1995). The literature of the 90's begins to introduce the value of career counseling for older adults. Community colleges and community agencies have a role in providing advocacy for employment, counseling, and developing new workplace skills. Partnerships among community agencies, educational institutions and employers are suggested as an integrated approach to retraining and for providing re-entry for older workers (Beatty & Burroughs,1999;Choi & Dinse,1998;Burriss,1995; Mor-barak & Tinan,1993; Caro& Morris,1991; Denniston,1983).

Conclusions

The literature on older workers begins to shift from concern for developing the individual worker perspective to that of societal concerns for engaging a significant component of the population in work. Increasing needs for productivity, financial strains on retirement systems, and a changing demographic structure are increasing the interest in older workers. The literature tends to treat the older worker as an object of the work experience by addressing the concerns of HRD, adult educators, and other professionals. The concerns are more about how to design and implement training programs and policies for older workers than about the needs, concerns, and work aspirations of remaining and retiring workers. Literature is still directed toward convincing employers that investments in older workers will be returned in improved productivity. Noticeably absent in the literature are studies looking at the work strategies of women and minorities. While the literature does mention the difficulties women face in receiving job training and placement, policies and training programs to take account of life circumstances encountered by women and minorities are not present in the literature. Adult Educators especially in the role of trainer or administrator can become advocates for employing older workers, for creating meaningful work opportunities, and for addressing issues of ageism in the workplace. Helping older adults to consider second or even third careers, adjust to new technologies, and modify workplace ecology can become tasks for the adult educator.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000

LEARNING-TO-LEARN-TO-LIVE THROUGH STRUGGLE: A CRITICAL ETHNOGRAPHIC INVESTIGATION

Elice E. Rogers and Phyllis M. Cunningham

Abstract

The purpose of this completed research was to investigate the observed behaviors of successful African American women political leaders and to describe learning influential to adult leadership development. The "learning-to-learn-to-live through struggle" concept was found influential in the adult development of the participants as political leaders. These professional African American women appeared in control of their own lives and had the ability to consciously analyze life events. By looking critically at the research one finds what these women learned through struggle and how they acquired their stance on life. Moreover, an understanding of the subjects' struggles and triumphs provides a viable platform in directing our teaching and learning as adult educators. One finds by critiquing adult education literature, that adult education research needs to further address how the contextual approach to learning and specifically, how the structural elements of race, class, gender, power, and oppression affect and inform perspectives in the understanding of diverse adults as leaders and learners in society (Caffarella, 1998, xiv).

Introduction

The women interviewed discussed their triumphant moments as well as their struggles. Struggle is the ability or capacity to move on and forward despite the odds. Consistent with struggle is the idea that one remains in the race and competes despite the adversity consistent with a particular situation. Inherent in the struggle for African American women is the idea that obstacles and barriers are no strangers in their life's journey. In a critical account of their experiences, the women in this study were able to dialogue, process, and reflect about the role that struggle had played in their lives. These women reported that struggle is an integral part of their life experience. Struggle is about movement beyond the defined parameters in an effort to exercise and impose self-will (Peterson, 1991). Struggle is also about the execution of political will, moral will, and spiritual will. In describing the concept of struggle the participants had the capacity to feel and to reason about their struggle and they clearly articulated how internal and external forces were influential in their way of acting, understanding, and believing. These elements are consistent with "learning-to-learn-to-live" a concept of African American survival developed by Margaret A. Shaw (1992). "Learning-to-learn-to-live" yields greater understanding of the women interviewed and their struggle. The purpose of this completed research investigation (Rogers, 1997) is to reveal what the women interviewed learned through their struggle, discuss "learning-to-learn-to-live" as a pattern of learning, and to provide implications for adult education.

Methodology

First, the study began with a critical review of studies of the leadership role of African American women's culture, social class, and familial characteristics. Second, commonalities associated with leadership emerged from the literature and were analyzed. Third, a critical ethnographic case study was used in which themes were extracted from life histories. Critical ethnographic analysis allowed interviews of 22 successful African American women political leaders. Critical ethnography was used because it "is a type of research that examines culture, knowledge, and action. It expands our horizons for choice and widens our experimental capacity to see, hear, and feel. It deepens and sharpens ethical commitments by forcing us to develop and act upon value commitments in the context of political agendas" (Thomas, 1993, P.2). Moreover, critical ethnography calls to question "controversial questions around the ontological and epistemological assumptions underlying both 'new paradigm' and 'traditional' research" (Dyer, 1993, P.119). Further, critical ethnography is in a sense political, in that it assumes that the participants had the capacity to analyze, critique, and reflect upon their experiences with regard to the way within structural forces operate against them in their lives (Street, 1992).

Findings

Four major findings emerged from the data. First, the women revealed what they learned by providing shared interpretations of struggle. Second, the participants described their struggle in terms of balancing private and public demands. Third, the participants described their struggle in terms of dealing with racism and sexism. Fourth, the women cited spirituality and a belief in God as a tool to combat their struggle (s).

Struggle: A Shared Collective Experience

The participants offered what they knew and had learned about struggle by providing interpretations of struggle. Former U.S. Senator Carol Moseley Braun stated that her struggle involved the expression of her own humanity and rising to the level of her greatest potential:

> "It's very much a struggle to express my own humanity, in the sense that my folks never gave me a sense of limitations based on my gender or based on race, and they gave me the notion that my duty was to be all that I could be and do the best job I could where I was planted and those kinds of things and that then neither race nor gender would stand in the way" (Rogers, 1997, p. 128).

Chicago City Council Member, Barbara Holt characterized her struggle as part of a collective and developing and acting on one's personal vision:

> Well, it's been a struggle to recognize who and what I am and what I can do as a human being...Once you place the power within yourself and not out there then you have the capacity to make changes (p.126).

Chicago Cook County Commissioner Bobbi Steele discussed her struggle to be taken seriously:

> "Child life for me ain't been no crystal stairs. I have had a great challenge as an African American woman in public service and the greatest challenge I have has been-not being taken seriously" (p. 128).

Struggle: A Balance Between Private and Public Spheres

Many of the participants cited the interrelationship between public and private roles. Participants also revealed that the public arena is not completely independent of their private roles that involve personal matters relating to the self, marriage, and/or family. Former U.S. Senator Carol Mosely Braun described how the conflict between the public and private areas of her life set the stage for her divorce:

> ...I was married for 16 years. I mean, you know, relationships change, and Michael and I are still friends. I had career problems, my health was falling apart, my mother was falling apart, my brother died and I think the cumulative pressure of all those things and the fact that Michael and I were beginning to speak another kind of language--I mean, Michael and I stopped communicating—and we just kind of grew apart, and I guess in the peak of time, I decided that I didn't want to be married to him anymore (p. 135).

In the struggle to balance private and public responsibility Chicago City Council Representative Shirley Coleman revealed how news of her first husband's death was leaked to the public and used against her in her second campaign for City Council:

> The last campaign, I really--because at that time is when my oldest daughter's father was executed along with another gentleman, that they did a lethal injection--so this last campaign

> really-I almost gave up because when my opponent felt like he had to stoop that low, to involve a situation that was totally not in the realm of the campaign. This was something that I had been toiling with for 17 years, and when he decided that he was going to make that a campaign issue, it just did something to me as far as politics is concerned. It was--I thought, politics is not worth this. To try and be up every day and help other people and have this happen. It was again a trying time for me (p.140).

Illinois Representative Mary Flowers described how the birth of her child intersected with her role as a public official:

> My daughter brought excitement; because of her, I was in the newspapers all across the United States because I gave birth--I was standing at the podium, and my water broke, and I continued my speech, and when I finished I said, "You will have to excuse me because I'm gonna have to go and have my baby delivered," and they thought I was kidding, you know, until they saw all the water there, and I just kinda walked away...The Speaker of the House [Illinois} sent an airplane to Chicago to pick up my husband...Springfield will always be special to me for no other reason, because she [her daughter] was born there (p. 138).

Racism and Sexism: A Persistent Struggle

Participants described and characterized their struggle with racism and sexism. The participants shared vivid accounts of the actions, attitudes, and behavior consistent with racist and sexist practices. Chicago City Councilwoman Barbara Holt described the racism and sexism she experienced as a public official:

> ....I've experienced the whole gamut of discrimination. I was in a committee meeting--a White alderman; it became obvious that this alderman thought that I was another Black alderwoman. The old "they-all-look-alike" kind of thing. I am saying that he didn't even recognize what he was doing. He didn't recognize it but I needed to bring it to his attention so that he's aware now. He can react defensively or whatever. Maybe somebody else is-you know what I'm saying? So that he doesn't feel threatened, but we have to talk about it, and that's what I always do. Get it out there on the table and not sweep it under the rug (p. 130-131).

Another participant, Chicago City Council member Dorothy Tillman depicted the struggle of African American women who hold political office by stating:

> ...as a Black woman though, you have two struggles. One is being Black and one is being a woman; so you're in a double jeopardy as a Black woman (p. 132).

Monica Faith Stewart recalled the racist practices she witnessed as an Illinois State Representative:

> "When I was there in Springfield, my biggest disappointment was that I was seated in the back row which was called "catfish row." At the time, that's where all the Blacks sat. And I was so disappointed; I thought here I am, I've come down here, I'm representing a new thought...and boy, I am tossed in the back of catfish row. I was very disappointed; I was disgusted; I may have even wanted to cry (p. 132).

Spirituality and God: A Strategy to Combat Struggle

In the face of hegemony, oppression, and hardship the participants in the study reported that they sought comfort, peace, and strength by maintaining a strong spiritual belief. Participant, Barbara Holt a member of the Chicago City Council described how her spiritual beliefs and specifically how Buddhism has helped her as a public official:

> Buddhism starts at a different point, that you are worthy. I mean there are no causes by our thoughts, words, intentions, actions, and we realize the effects, so we make causes by our

> thoughts, words, intentions, actions, and we realize the effects...People say, how can you deal with the madness of City Council? Well, that's how you deal with it. My philosophy is that we're in situations to change them. So, rather than--or a lot of times we see ourselves as not having the power to make a difference. I would never think that way again (p. 142).

Another participant, Chicago City Council member Lorraine Dixon discussed how her spiritual beliefs has shaped her life as a public official:

> I believe there is a God who is all knowing and, who is always, there you know, who can take care of anything and everything, who can make us bigger than we are, who can elevate me wherever I want to go (p. 143).

Discussion and Conclusion

Our findings provide evidence that African American women political leaders have learned through struggle how to re-invent themselves in order to succeed in their role(s) as public officials. The participants through their interpretations of shared struggles revealed that they have developed and constructed a new vision for themselves that they may not be able to define for others in an effort to position themselves as effective leaders. Second, in a struggle to achieve balance in the private and public arena, as well as struggle to handle racism and sexism; we witness the role of informal education and experiential learning in the lives of these women as adult learners. We also find that it is not the conquest of technical competence which is critical to the participants in the teaching and learning process. Further, the identified themes of struggle suggest that there are factors that effect the teaching and learning process of marginalized adults which may be more important than learning styles, curriculum models, and the technical rationality that characterizes modern adult education.

Moreover, our findings suggest that we as adult educators should pay particular attention to what gets counts as knowledge in a particular learning situation. The "real knowledge" that the participants have acquired as a result of their struggle (s) via experiential learning deserves to be included in the front row alongside formal learning. Such an act is vital, as it is understood that what gets counted as real knowledge is reflective of politics, knowledge production and the dissemination thereof (Tisdell, 1995). We also find that the "learning-to-learn-to-live" concept developed by Margaret Shaw yields a greater understanding of the African American women in the study. The participants in the study were clearly able to feel and reason about the internal and external forces which affected their lives. These qualities are consistent with "learning-to-learn-to-live. Shaw states that:

> ...learning-to-learn-to-live integrates the development of character and the capacity for action with the cultivation of reason, and an education, as concerned about personal growth and social interaction, as about technical competence (p.80).

; The findings in this paper hold vital implication for adult education. First, this research adds to the literature on adult learning-to-learn theory. Findings further suggest that as adult educators we must do much more to assist marginalized persons in developing the tools, skills, and knowledge that could translate into a more active process to combat marginalization. This research demonstrates that there are other perspectives in understanding the diverse nature of adults as leaders and learners in society. We must as adult educators work to ensure that such diverse perspectives are taken seriously and counted as knowledge. Finally, this research illustrates that as marginalized adults move through history we cannot attempt to separate their personal biography from their interaction with social structures and the continued struggle for more equal power relationships (Cunningham, 1992).

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of WI, September 27-29, 2000.

WEB-BASED INSTRUCTION FOR ADULT EDUCATORS – HI-TOUCH VERSUS HI-TECH

Richard A. Schilke

Abstract

The press for implementation of web-based instruction is growing in all areas of adult education. However, the vast majority of literature and vendor presentations of web-based instruction are counter to the foundations, literature, and research of adult education. A few online educators have developed and implemented course designs and techniques that do provide more adult friendly web-based courses. These techniques can benefit practitioners, designers, and administrators planning or implementing web-based instruction.

Introduction

I recently researched possibly implementing a web-based professional development program, but was confused by theories and practices in the literature and the vast majority of research. It did not fit with how I teach or my experiences in distance learning. My concern was the preponderance of behaviorist theory driving research and practice in web-based instruction. The vast majority of research is coming from multimedia specialists, computer technologists, and the same groups who until recently were promoting their computer-based training programs. Programs based on this model go against almost everything that adult education research has developed.

The current push to implement web-based training and instruction is felt is all aspects of adult education. It has moved into continuing higher education, human resource development, community education, adult general education, and even adult literacy. In all sectors of adult education practitioners and administrators are facing the challenges of implementing instruction over the World Wide Web. These adult educators need to know that alternatives to the predominately behaviorist based designs exist. Knowing that technology and models exist that support their outlook on the learning experience can aid adult educators in moving their instruction online. As more adult educators find a role for web-based instruction, it will drive further research to improve methods of web-based instruction and add more hi-touch to this hi-tech delivered instruction.

Foundations

The range of web-based instruction models run from little more than web-delivered computer-based training programs with a lone student interacting with preprogrammed instruction to virtual adult classrooms supporting collaboration, dialog, and group interaction. Instruction on the web is a direct reflection of instruction in the traditional classroom. With a few exceptions, anything done in traditional classrooms is possible in virtual classrooms. The most important factor is the philosophical foundations of the institution, instructor, and instructional designer.

The fundamental difference between these opposing views is their philosophical perspective of learning theory and the learner. These philosophical differences identify the two extremes of a continuum of web-based instructional design. In Figure 1, the learning process is described on the left from a behaviorist perspective and the right an adult education perspective. Figure 1 is not a dichotomy, but a scale of contrasting values.

Behaviorist	PHILOSOPHY	Humanist
Content Centered	LEARNING THEORY	Learner Centered
Teacher Directed	COURSE SEQUENCE	Learner Directed
Teacher Presented	MEANING	Learner Created
Rigid	STRUCTURE	Flexible
Sage	TEACHER ROLE	Guide
Lecture	METHODOLOGY	Facilitation
Objective Based	ASSESSMENT	Negotiated
Passive Receiver	LEARNER ROLE	Active Creator
Extrinsic	MOTIVATION	Intrinsic
Material	INTERACTION	Others

Figure 1 - Behaviorist/Humanist Learning Continuum

Behaviorist Perspective

The left side of Figure 1 represents extreme behaviorist views of training. Although extreme, there are web-based courses that follow these rather faithfully (Hall 1997, Alden 1998, and Steed 1999). The learning is centered on the course's content. The instructor or designers base the course on the subject matter expert's knowledge. The meaning they assign to the topic is repeated through their lectures and tests. The rigid structure presents the same product to each successive class to meet the academic requirements of the course. The learners have very little leeway to make choices during the instruction.

The material is presented in much the same manner as large college lectures, only the sage's lecture is presented in writing or through multimedia presentations. The information is presented for the learner to passively receive and memorize. Everything needed to pass the course is presented. They use multimedia to provide interactive labs, demonstrations, or drill and practice. Tests are used to ensure the objectives of the course are met and are generally computer scored multiple choice or fill-in-the-blank tests that provides remediation or advancement as determined by the grading program.

Adult Education Perspective

The right side of Figure 1 represents an adult education perspective of the learning process (Lindeman 1926, Tough 1979, Knowles 1980). The goal of learning is the general development of the learner regarding the topic of discussion. The learning experience explores the whole person or process. It is centered on, and draws from, the real world and real lives of the learners. The course is flexible with the instructor acting as a guide and resource as the learners actively create their knowledge of the subject explored through interaction with the instructor, other learners, and the outside world. The learners are allowed, even supported, in exploring their own feelings, philosophies and experiences and relating them to the topic at hand.

The material is presented in much the same manner as adult education in traditional classrooms, only delivered online. There are class discussions, debates, dyads, small group work, and group projects. The learners work individually and in groups. They use presented course material and outside resources to develop their understanding of the topic. Assessment in these courses can be negotiable and are used to allow the learners to communicate the knowledge they have constructed. These assessments may be essays, journals, presentations, or any number of possibilities.

Implications - Hi-Touch Approaches with Hi-Tech Tools

There is no reason to allow the behaviorist view of most online learning designers, researchers, and sales representatives to limit the learning experiences in the virtual adult education classroom. Online educators can use hi-tech tools, like bulletin boards and chat rooms, in innovative ways to provide interaction and a hi-touch virtual learning environment. Adult education literature is replete with classroom techniques and methods for going beyond continuous lectures. Knowles (1980), Knox (1987), Galbraith (1990), and Caffarella (1994) provide numerous activities to promote interactive learning in the adult classroom. A few innovative online educators have already moved many of these techniques online. Although available research on alternatives to online lectures is scarce, Paulsen (1995), Bonk & Reynolds (1997), and Palloff & Pratt (1999) provide valuable insight into alternatives for building a more adult friendly online course. Among these alternative techniques are discussion groups, group projects, debates, brainstorming, nominial group techniques, guest speakers, and learning contracts.

Discussion Groups. In many adult education classrooms interaction revolves around classroom discussions. These may be large class-size discussions or small groups discussing aspects of the course topics. Depending on the instructional purpose, group size can be as small as tryads or dyads. The instructors' role in these discussions is as the facilitators. They ensure an appropriate topic is discussed, group size is relatively equal, and group discussions remain on topic. All these classroom discussions transfer well in the virtual classroom. In the virtual classroom, the instructor and learners discuss topics and concerns of the course on electronic bulletin boards, chat room, and by electronic mail.

Each online course should have a minimum of two bulletin boards for the entire class, one for full class discussions and the other for learner interaction and networking. When using small group discussions, each small group should also have their own bulletin board or chat room. The instructor can still facilitate the discussion while other groups are locked out to provide an atmosphere of trust and cooperation within the small group. Regular electronic mail, or a general access chat room is best for dyads and tryads. It uses fewer resources and provides the learners flexibility in their discussions.

Group Projects. Common results of traditional classroom discussion groups are group projects and reports. Long-term groups may research, discuss, and present their findings on aspects of the course topics. Short-term groups may also report the results of their discussions. The projects and reports can be presented to the entire class or in writing to the instructor, or both. The same activities can be done easily in the virtual classroom. Discussion groups can collaborate in their bulletin boards to create a final product It can be a formally written paper or bulletin board message posted to the appropriate main discussion group thread or sent directly to the instructor by the scribe.

Debates. Instructors often use classroom debates to present conflicting or opposing views of topics. In the classroom, teams are formed to represent each side and address the issue as a panel, or appoint a representative. The groups usually meet to discuss strategy and plan responses before and during the debate. These debates draw out the strengths and weaknesses of each view. In the virtual classroom much the same procedure follows, only the debate itself occurs on the main discussion board with groups discussing strategy and preparing responses on small group boards. Group scribes or leaders should be the only individuals posting to the debate threat. This keeps the debate on topic.

Brainstorming. Instructors use brainstorming exercises to lead the class in generating individual ideas and to build on ideas of classmates. Brainstorming sessions follow several rules to protect the learners and ensure all ideas are discussed. Criticism is not permitted in any verbal or non-verbal form. Bits and pieces of ideas are encouraged. No idea is rejected in the first few rounds. A large quantity of ideas is encouraged. Combining and using pieces of other ideas from the group is also encouraged. All ideas are recorded as they are stated, in short phrases or words. The instructor usually goes around the room asking each learner for their ideas and writes them on the board. This continues several times around the room until all ideas are presented. After they are recorded the ideas are edited or combined. Unusable ideas or incomplete ideas are discarded. In longer sessions, group participants may break into smaller groups and be asked to provide a shorter list of ideas that they unanimously recommend.

In the virtual classroom the same technique will generate ideas in much the same manner. However, instead of asking learners to present their ideas to the entire class in a discussion thread, all learners should reflect on the topic and submit their first round of ideas to the instructor or designated moderator via electronic mail. The moderator copies all inputs into a single message, keeping the originator anonymous, and posts the first round results to a discussion thread. Each learner reflects on the group's ideas and expands on them or adds new ones. These new inputs are again sent to the moderator for consolidation and the round repeats one more time. Learners are asked to edit the list individually or in small groups. The final results are published for the entire class.

Nominal Group Technique. Nominal Group Technique takes brainstorming one step further towards reaching consensus. Learners reflect and then rank their individual ideas and then the group's ideas. The group's ideas are then discussed and voted upon to create a prioritized list. Online this process closely follows brainstorming above. The moderator consolidates the learners' ideas and posts them for discussion in the same manner as brainstorming. The group discusses the merits of each idea on a main discussion thread, and after an appropriate time for reflection, votes and ranks their choices to create a prioritized list. As in brainstorming online, all inputs to the moderator are done through regular electronic mail. With the voting complete, the moderator tallies the results and publishes them on the discussion thread.

Guest Speakers. In the traditional adult education classroom it is often interesting to present the original views of practitioners or leading authors of topics discussed in class. The guest speaker usually makes a presentation and answers questions from the class, or present a more free flowing discussion on the topic at hand. Guest speakers can bring the same insight to the virtual classroom. Before the guest speaker presents, the learners submit questions they desire the speaker to address. The instructor can use nominal group, brainstorming, or other technique to gather proposed questions. The guest speaker prepares the presentation based on the questions presented and it is posted on an appropriate discussion thread for the learners to read. The learners can discuss the presentation in large or small groups and prepare follow up questions for one final presentation by the speaker. The speaker's replies to the follow up questions are posted to the discussion thread for further discussion.

Learning Contracts. In the traditional classroom instructors use learning contracts to personalize and guide individual learning. These contracts are distributed and then negotiated between the learner and instructor. The contract is used as a learning guide, progress tool, and evaluation instrument. In the virtual classroom the format for learning contracts are posted to the general discussion thread for all learners. Learners prepare and submit the contracts by electronic mail to the instructor. After submission the negotiation can use electronic mail, chat rooms, or even the telephone to develop and follow the most useful contract.

Conclusion

Each day adult educators will feel the pressure from their organizations to move their traditional courses online or to develop courses specifically for online delivery. Adult educators must be aware of, and have access to, case studies and models of online instruction that follow adult learning theories. They need to know that their traditional classroom courses can be moved online while maintaining their integrity and following their adult education principles. There is a place for behaviorist methodologies in online learning, but it should not dominate the literature and practice as it currently does. Here I presented but a few examples of techniques used to implement adult learning approaches to the virtual classroom. These and many other techniques can easily move instruction from the traditional to the virtual classroom.

Armed with these techniques as a starting point, and a little creative thinking, adult education practitioners, administrators, and designers can plan and implement a more adult friendly virtual classroom. These alternative approaches to online learning will aid them in discussing their need for multiple bulletin boards and chat rooms and classroom interaction with designers and sales representatives who come from a more behaviorist perspective. The key to a hi-touch learning environment is innovative use of hi-tech tools.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000

APPLIED RESEARCH IN THE CONTEXT OF COMMUNITY PARTNERSHIPS

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Abstract

Three University of Wisconsin-Parkside faculty and academic staff analyze their experiences in helping the campus become an engaged university, from the perspective of transition and symbolic interaction theories, which help explain problems encountered with engagement and suggest ways to circumvent them. Two applied research projects supported by the U.S. Department of Housing and Urban Development's Community Outreach Partnership Center Program show the importance of bringing faculty, students, and community members together to work on projects that: 1) uncover different viewpoints of certain issues, 2) produce new knowledge by uncovering unknown information, 3) foster collaborative relationships, 4) identify common ground between community and university concerns, 5) provide learning opportunities for all involved.

Introduction

The issue of engagement has become an important one for higher education institutions. Constituencies demand greater accountability and demonstrated relevance to important community and global problems. For state institutions such as ours, this pressure comes most directly from our state legislature. For regional campuses like UW-Parkside, pressure also comes from surrounding local communities, for us Kenosha and Racine. In a climate of increased fiscal austerity, traditional campuses and faculties, not usually prone to systematic engagement with their surrounding communities, have felt compelled to begin such activities -- from a concern about fiscal stability and institutional survival (Kellogg Commission, 1999).

While campuses have faced these pressures, the service learning movement has also grown because active learning and the opportunity for students to develop citizenship are thought to enhance learning potential. The combination of these two movements has spurned the entrance of many new faces into the community arena. The benefits of engagement for those inside the ivy covered walls -- both students and faculty -- are many. But this merger is not without problems. A common arrangement is one where faculty and students work on significant problems identified by the community. Often, the work done by the faculty and students is applied research, although they may also teach or apply research findings in community outreach activities. Problems that can arise are these: the university may not know how to find out what "the community" thinks, may misunderstand what they say, may modify the work to fit curriculum requirements (losing its essence), or may not be able to deliver what was promised. Also, an inexperienced faculty and student body may offend members of the community, and the constraints imposed by the typical semester and disciplinary fragmentation within most institutions may make it difficult for the institution to respond adequately to entire problems as presented by the community.

There are many issues involved in helping higher education institutions become engaged. There is much "translation work" for practitioners to do. We use two examples of applied research in a 3-year HUD-funded community partnership project in low income neighborhoods to illustrate both the challenges and the promise of the engagement approach, drawing out implications for practice from three theories: 1) transition theory which helps us understand organizational change, 2) symbolic interaction theory which helps us understand how to create conditions that motivate people to change, and 3) participatory research theory which posits the importance of community involvement in the research process.

Our Work

Through the work of UW-Parkside's Engaged University Council, established in 1999, the institution has in theory embraced the idea of engagement. However, the transition from theory to practice has presented a number of challenges to faculty, students, and community members. A main challenge has been to recognize transition as a process, one that often includes stops and starts and moments of inertia. All three groups have had to deal with each other in ways that allow everyone to take advantage of what each of the three has to bring to the engagement process and the partnerships that ensue.

The process involved is modeled well for us by transition theory (Bridges, 1991, and Bridges and Mitchell, 2000). This perspective argues that transition occurs every time a change is attempted. While the change itself is external (new policy, practice, or structure), transition is experienced as an internal phenomenon (a psychological reorientation that individuals and organizations must complete for the change to work). Transition, then, is the state experienced internally when dealing with change.

We think that transition is automatic, that it occurs simply because the change is happening. But this is not necessarily true. Just because our institution has declared itself engaged, does not mean that our faculty, staff, students, and community partners have made the transition. Letting go of the old ways of doing things is perhaps the most difficult part of this process. Symbolic interaction theory argues that we cling to the old, even when it becomes very uncomfortable, even destructive, because it is at least predictable, and we tend to become anxious when things are unpredictable (Stryker and Statham, 1985). For our engagement goals to be reached, all parties must learn to see themselves differently and then form new working relationships based on this new perspective. Again, symbolic theory helps us understand the importance of notions of self and identity in motivating the individual to maintain -- or change -- important relationships. Even when a change is showing signs that it may work, there is the issue of timing, for transition happens much more slowly than change. It takes longer because it requires that people/organizations undergo three separate processes, and all of them can be difficult. The stages posited by this theory are these:

Stage One:

Letting Go. Letting go of the way things used to be is the first hurdle. People or organizations have to give up accomplishing tasks that made them successful in the past. It may look simple to have faculty work with community members to design projects, but in practice it means faculty have to give up their identity of being the only expert, recognizing community and students as bringing some level of expertise to a project. This is especially true in our age of knowledge explosion, when those outside of academia have access to so much information from a wide range of sources. The challenge is for students and community members to recognize their own expertise and not give into the old idea of faculty as the only source of knowledge. Faculty may be unaccustomed to thinking of themselves as learners as well as teachers. They may be uncomfortable that they cannot be more definite with students about what will happen throughout the semester; their efforts to prepare students are made more difficult by this uncertainty. Traditionally, faculty have taught the theory, expecting that the students will get to put theory into practice once in the workforce. Engagement gives faculty the opportunity to watch students practice the theory while they are learning it.

Students must let go of the idea of themselves as passive learners, recognizing a larger responsibility for their learning. Students often complain about boring lectures and difficult tests, so the assumption is that they would respond positively to the idea of community engagement. However, we find that students are reluctant to go into the community, especially parts of the community with which they are not familiar. Students become anxious when faculty can't tell them exactly what will happen during the course of the semester because responding to community needs requires flexibility on the part of all involved. Because of past habits, it can be easier and more comfortable to be passive than active. Yet, once students understand the process, which usually requires more than one experience, they recognize that they have learned more deeply through community engagement.

Community members also have to let go of the idea that the university can address community issues by itself, recognizing that faculty and students are theoretical not necessarily practical experts. The community has often felt used as a research laboratory by the university, so past relationship issues may have to be dealt with and a sense of trust re-established. It is especially difficult to do all of this within the confines of a semester, a confine that the community member may see as unnecessary and artificial. But the community members' knowledge about the real issues facing the community can be invaluable to the university. If, and only if, a trusting relationship has been built with the community will this knowledge be shared.

Stage Two:

Shifting into Neutral. Even after letting go of old ways, it is difficult to start anew. The second difficult phase of transition, called the Neutral Zone, is an in-between state that is full of uncertainty and confusion, taking a lot of energy. The Neutral Zone is uncomfortable, so people/organizations work hard to get out of it by either rushing ahead too soon into a new situation or retreating to the past. The Neutral Zone is where the creativity and energy occur. Since the roles aren't set yet, the future can be shaped in this in-between stage where real transformation takes place.

UW-Parkside is in the Neutral Zone right now. Faculty, students, and community members have begun to lose their hesitancy about being involved in the engagement process, but the roles and responsibilities are not yet clearly defined, something which must be determined with each new partnership. Goals can be reassessed, and we can learn from the previous Letting Go stage in the Neutral Zone. This requires some honest reflection and communication among all involved to resolve left over issues that may have impeded progress in previous attempts at engagement. At UW-Parkside, faculty and students are involved in a conversation about what has and hasn't worked in previous attempts at community engagement. This same conversation must also be had with the community, for our engagement will not be truly effective without community input into the process. Many creative ideas have been generated in this state, such as designating in the course schedule which classes will involve community-based learning. Some faculty have also worked on the same community issue over a number of semesters. The Neutral Zone is the stage where faculty development must be a priority; we are planning to involve faculty in a systematic process for assessing their teaching, to help them assess the impact of engagement (Goswami and Stillman, 1987).

Stage Three:

Forging New Beginnings. Once the contours of where we want to go become clear, after we have conquered the fear of Letting Go and the confusion of the Neutral Zone, we must be willing to strike out in a new direction. It can be especially difficult to motivate people to try new structures and processes in organizations with a history of mistakes. Organizational incentives, while important all along, become especially important in this stage, as the followers watch to see what happens to the early innovators. Institutional rewards help to ease the difficult identity transformation going on internally among individuals, since their sense of self, competence, and value are on the line. Symbolic interaction theory argues that such rewards help to confirm a new, alternative sense of self. We have yet to experience this stage on our campus, although basic contours of the future are emerging.

The Community Based Research Projects

Some of our most promising work has been applied research that has been driven by community need. However, community members have not been as involved as we would like, as stipulated in the participatory research model (Bentz and Shapiro, 1998). Our ideal process would bring faculty, students, and community members together to design research that could function to: 1) uncover different viewpoints of certain issues, 2) produce new knowledge by uncovering unknown information, 3) foster collaborative relationships, 4) identify common ground between community and university concerns, 5) provide learning opportunities for all involved. Even so, the two research projects we describe below have accomplished much of this:

The Brownfield project in Kenosha involved several types of research, done by students in several cooperating courses. In Spring 1999, we focused on two pieces of abandoned industrial property in a neighborhood in Kenosha, one already acquired by the city and a larger property that the city was in the process of acquiring. There were many uncertainties about both pieces of property. What exactly was the extent of contamination (both had been foundries)? What would be found when the buildings were torn down? What possible uses would both pieces of property have, given levels of contamination? Would the residents experience any harmful impacts of the contamination on these properties? Two classes began to answer some of these questions. A sociology class (Environment and Society) divided into several teams. A team of science majors gathered data from a state Department of Natural Resources field office about the public reports that had been filed about contamination problems on both sites. The students gathered and analyzed relevant data that was very helpful for the city government in warning about the extent of the problems on the site. These students were helped by faculty consultants in the Biology and Chemistry Departments. Another team, with the help of another science major and the faculty consultants, translated this information into accessible fliers for the neighborhood residents. They also researched possible approaches to involving residents in the entire process and prepared materials to be used by the residents in this effort. This information has been very useful for a group of block captains in the neighborhood, both in giving them information to pass along to their neighbors (most of it very reassuring), and to think about how to organize additional educational efforts. A second class, Environmental Economics, did several economic development plans for both properties. They also gathered data from the tax assessors office and plotted a regression equation showing the impact on property values of living next to a green space, as opposed to living next to a brownfield. This work has also been helpful to both city officials considering options for these properties, as well as for the residents who want to have some say in what will happen in their neighborhood. The regression equation has helped both groups think about the options in terms of returns to investment.

Several classes have also done research on a project attempting to mediate employer/employee relations for residents of low income neighborhoods. This project began in Fall 1998, when a Sociology Social Psychology class did surveys of employers of low wage workers and residents of two low income neighborhoods (Lincoln Neighborhood in Kenosha and West Sixth Street Neighborhood in Racine) about problems with workers and with work, respectively. These surveys revealed some interesting differences in perspectives. The employers complained a good deal about lack of work ethic and the difficulty they had finding reliable workers. The neighborhood residents acknowledged problems in these areas, but focused more on the complications in their lives that lay behind these issues -- problems with child care, transportation, health, etc. These findings were presented at both Job Centers, to those who work with employers and set policy within the Centers. These presentations were especially effective because of the participation of local residents, who could amplify and clarify issues. Later classes, one on Leadership in Fall 1999, and a Women and Work class in Spring 2000, gathered additional information about workers' issues, programs companies are adopting around the country, and barriers to implementing such programs. We also facilitated an exchange of viewpoints between local residents and managers of the Job Centers. This information is now being used to create forums for employers, along with several collaborators, to address how to work effectively with today's workers. A fourth class, Urban Economic Problems, in Fall 1999, explored and reported problems with unemployment rates in both neighborhoods and in both cities and central cities overall.

Conclusions

Symbolic Interaction Theory has as its basic premise the notion that social life and order are created and maintained out of the daily interactions we all have. We have the power to create, change, enlarge, destroy our social fabric; while it does influence us, we also have the capacity to influence it. A major tenet underlying all of this is the power of subjective understandings. Symbolic Interactionists are fond of saying, "If a thing is perceived as real, it is real in its consequences," (Stryker and Statham, 1985). Students and faculty have the opportunity to make a difference in the community, to change the current order of things. Inevitably, these projects touch off some new way of seeing things; the meeting of the minds can be explosive in this way. When groups of people begin to talk with each other, in ways they usually do not, new insights emerge, and these insights can lead to new ways of doing things and changes in social arrangements.

The impact on the sense of self of those involved can also be quite dramatic. Other studies suggest that community members begin to think of themselves as more powerful or skilled than they had previously realized (Parker-Gwin, 1998). Students are buoyed by the notion that their actions matter. Faculty also have a sense of self as effective that is affirmed by these projects. We are beginning to do research on the implications of participating in these projects for our own students and faculty. We firmly believe that engagement will make teachers better teachers, students better learners, and communities healthier places to work and live.

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Presented at the Midwest Research-to-Practice Conference on Adult, Continuing, and Community Education, University of Wisconsin, Madison, September 27-29, 2000.

MRYOSHKI IN TWO WORLDS: THE EXPERIENCES OF JEWISH WOMEN WHO EMIGRANTED FROM THE FORMER SOVIET UNION

Sharon K. Sundre

Abstract

This interpretive research was based on the question: "What is it like to be a Jewish woman who migrated from the former Soviet Union?" It studied 12 female Soviet Jewish émigrés and drew an analogy from the matryoshka, a nested doll that symbolizes Russian womanhood. Fourteen minor themes were depicted by two sets of nested dolls to indicate the women's roles in two worlds: the former USSR ["Enduring Oppression"] and the US ["Expanding Dreams"]. The matryoshka analogy also evoked three major themes that integrated the women's lives across both worlds: their identities as strangers, sacrificers, and survivors. The women in this study: (a) regarded motherhood as their most important identity; (b) required a period of intense discussion prior to migration decision-making; (c) confirmed the results of existing research with their reasons to migrate; (d) experienced substantial on-going, generally unarticulated stress; (e) were socialized to fit the dominant culture by the American [adult] education system; (f) assumed bicultural rather than monocultural characteristics during resettlement; (g) perceived the Russian language as their greatest migration loss, (h) established personal relationships with Judaism, (i) chose formal education to succeed and informal education to survive, and (j) were self-directed and experiential but not transformative learners.

Introduction

This interpretive study described the richness of life and experience for 12 Jewish women who migrated from the former Soviet Union (FSU) to the United States: who they were and who they have become, how they feel about themselves and their lives, and what they chose to tell us about their lived experiences. Two queries—"What is the question to which the interview participants' stories are a response?" and "What do I want to learn from this information?" (Walker, 1996)—framed my central research question: "What is it like to be a Jewish woman who migrated from the former Soviet Union?

Historical Context

Since the late 19th Century, millions of Jews have migrated from Eastern European countries in "waves" (Heitman, 1991), the first of which began in 1881 after terrorists assassinated Russian Tsar Alexander II. It consisted mostly of Jews from the Pale of Settlement (Thernstrom, 1980), a strip of land to which Catherine the Great had restricted Russian Jews in 1791 (Gitelman, 1988), and was home to three million Jews by 1900. The Second Wave of migration, from the Communist USSR, began in the mid-1920s, peaked after World War II, and extended into the early 1970s (Halberstadt, 1994). Jews were generally denied permission to migrate during that period, so ethnic Russians and non-Jews dominated this wave. The Third Wave of migration, from the USSR and its successor, the Commonwealth of Independent States, began in the early 1970s and continued into the late 1980s (Trier, 1996) or early 1990s. Hebrew Immigrant Aid Society (HIAS) statistics show that 81,100 Soviet Jewish migr s entered the US between 1975 and 1981, as the Helsinki Accords liberalized migration policies (Taylor, 1994). However, after the 1979 Soviet invasion of Afghanistan and subsequent grain embargo and US-led boycott of the 1980 Moscow Olympic Games, the USSR again severely restricted migration. Jewish nationals—Soviet citizens whose nationality was designated as "Jewish" on line five of their passports—so dominated the Third Wave of migration that some sources divide that wave into three distinct subdivisions, or "Waves of Resettlement." A Fourth Wave of migration began with the 1991 dissolution of the Soviet Union (Halberstadt, 1994).

Methodology

"In any research, the decision regarding methodology is dictated by the research questions that are asked" (Merchant & Dupuy, 1996, p. 539). My study was guided by hermeneutic methodology as I sought to understand and interpret the lived experiences of women from another culture by answering my central research question, making meaning of texts, and analyzing behaviors, thoughts, and actions.

As its name implies, hermeneutic phenomenology synthesizes two approaches into a single methodology that is both interpretive and descriptive. Hermeneutics—the study of the interpretation of texts—is an approach to text analysis that stresses "how prior understandings and prejudices shape the interpretive process." Gadamer (1981), whose ideas frame contemporary hermeneutics, defines it "as the art of bringing what is said or written to speech again" (p. 119), through a researcher's understanding and interpretation of human behavior. van Manen, who instructs that, "Lived experience is the starting point and end point of phenomenological research" (p. 36), defines phenomenology as "the study of the life world. . . [that] aims at gaining a deeper understanding of the nature or meaning of our everyday experiences. . . [and] asks, "What is this or that kind of experience like?" (p. 9). Patton (1990) adds that phenomenology is further defined by "the assumption that there is an essence or essences to shared experience. . . [that are] core meanings mutually understood through a phenomenon commonly experienced" (p. 70). At the same time as phenomenology empowers incidents and events—phenomena—to speak for themselves, hermeneutics insists that there are no uninterpreted phenomena.

Methods

Methods are methodology-grounded research procedures. Gadamer (1975) informs that the method of phenomenology and hermeneutics is that there is no method. Since there are few models for working with non-native-English speakers in a research study, I devised my own system to gather text, and chose the conversational interview in an unstructured format as my primary collection method. van Manen (1990) advised qualitative researchers to organize phenomenological descriptions by the essential structure of the phenomenon being studied; accordingly, my interview sequence was framed by Drachman's (1992) three Stages of Migration: pre- migration, transit, and resettlement. Descriptions began with (a) discussions about migration, then continued with accounts of (b) the actual migration process, (c) sojourn during transit between two worlds, (d) arrival in the US, and (e) re-settlement and acculturation.

Each woman in the study was a Soviet Jewish migr who had received early assistance from a local Jewish agency, could communicate in English, and had met me prior to the study. My gatekeeper (Patton, 1990) was "a member of the group studied [who was] willing to be an informant and to act as a guide to and translator of cultural mores…jargon or language" (Fontana & Frey, 1998, p. 59). Since Patton asserts that "intercultural interactions are always subject to misunderstandings" (p. 337), both audio and video recordings ensured accuracy across two diverse languages and cultures. Voice recognition software reduced transcription time by up to one-half.

First interviews with the 12 women provided experiential narrative data. They averaged 120 minutes, and began with the same question—"When did you first begin to think about migrating from the Soviet Union?," then proceeded from previous responses. To ensure that the women related their experiences within similar parameters, I referred to a 12-item reference guide. Each interview was transcribed immediately and printed in a format that allowed space for field notes, descriptions, comments, and emerging themes. After I had transcribed all 12 first interviews, I created mind maps (Buzan & Buzan, 1993) for each interview and did a preliminary thematic analysis. Second interviews added to or clarified information, reviewed the previous transcript, and solidified intersubjective understandings. In vivo codes were chosen that used interviewees' words and phrases to label codes or categories for use in data analysis (Strauss & Corbin, 1990). Third or fourth interviews were held with four women to clarify complex information.

Text Analysis

Text analysis began with over 800 single-spaced pages of text that were reduced to patterns, categories, and themes, and interpreted to facilitate "the emergence of a larger, consolidated picture" (Merriam, 1988, p. 97). I had begun theme identification during the first interviews, and articulated those themes as I recorded personal reflections from each session. More themes were identified, grouped, and synthesized as I transcribed interviews, analyzed interview texts, and created individual and composite mind maps (Buzan & Buzan, 1993).

To present new understandings gained from this study, I developed and interpreted themes using a metaphoric comparison of the 12 women as matryoshki, the nested dolls that symbolize the Russian motherland and her women. From the matryoshka analogy, two overarching categories emerged that paralleled these women's lives in two worlds: "Enduring Oppression" described life in the FSU; "Expanding Dreams" described life in the US. A total of 14 minor themes emerged from phenomena in each world, and were represented by two sets of nested dolls: one from the FSU, the other from the US. Three matryoshki—dochenka [daughter], emigrantka [émigré], and grazhdanka [Soviet citizen]—were roles in the first world; three matryoshki—mother, refugee, and American citizen—were roles in the second world; four matryoshki—Yevreyka/Jewess, padrouga/ friend, intelligehntnaya zhenshchina/Intelligentsia, and professional/professional—were roles in both worlds. The matryoshka analogy further evoked three major themes that integrated the women's lives across both worlds: their identities as strangers, sacrificers, and above all, survivors.

New Understandings

Some new understandings about these women resulted from this study: Of the roles they assumed during life in two worlds, motherhood was most important, often at the sacrifice of other roles. Continued influence over their children is extraordinarily strong, even into adulthood, marriage, parenthood, and middle age.

- An extensive discussion and decision-making stage was intrinsic to the migration process. That stage began with their first discussions of migration, continued during conversations with friends and family, and ended with the decision to migrate.
- The reasons for migration confirmed previous research: government-sanctioned anti-Semitism in the FSU, acknowledgement that conditions for Soviet Jews would not change, and the realization that their children could have better lives.
- They experienced substantial and largely unarticulated stress that began the first time they discussed migration and continued into their lives in a new world.
- Their lived experiences reinforced the contention (Merriam & Brockett, 1997) that US adult education attempts to socialize adult émigrés into the dominant culture.
- They allowed themselves to be acculturated to the level necessary to achieve a good life; acculturation was characteristically bicultural rather than monocultural.
- Loss of the Russian language was their most traumatic internal or external migration loss because it also meant losing the culture that defined them as intelligentsia.
- They have found personal relationships to Judaism during the self-identification process. Whether that relationship entails belonging to a synagogue, observing Jewish traditions, or remaining as it was under Socialistic Atheism in the FSU, each woman desires a firm Judaic foundation for her children and grandchildren.

- Soviet life conditioned them to value formal education for decent jobs; real life taught them to rely on informal education for information that was necessary for survival.
- The elements of andragogy were evident in their adult learning experiences; they were exceptionally self-directed and learned well experientially, yet they were not consciously transformed through their migration experiences. They were acculturated rather than assimilated; they adjusted rather than allow themselves to be transformed.

Recommendations

These women's answers to the central research question provided valuable information to various groups who interact with Soviet Jewish migr s: adult educators and trainers; teachers of children from Russian-speaking homes; school administrators and counselors; social service professionals in government and not-for-profit agencies; managers and supervisors who hire migr s; and migr s who are aware of their experiences, but have never considered the full impact of those experiences on their lives.

Further research that continues from this study could:

- Expand migration stage theory to include an initial stage for this group: a discussion period during which individuals overcome any psychological barriers and decide to migrate. A new stage theory might include: (a) discussion, (b) preparation, (c) transit, (d) arrival, and (e) acculturation.
- Explore perspectives of two or three generations of Soviet Jewish women. The stories about these women's elderly mothers—World War II survivors—were incredibly rich in history and insight; a bilingual interviewer could best gather those experiences from the women who lived them, using video to capture wisdom and family history.
- Examine each role these women assumed during their lives in the USSR and US, and contrast comparable identities in each world.
- Investigate the use of formal, nonformal and informal learning methods during migration, with emphasis on contrasting formal (colleges, universities, technical schools); informal (support systems, American TV), and nonformal (resettlement agencies, community education organizations) methods.

Adult educators, resettlement professionals and agencies should:

- Provide training for migrants about confusing aspects of US culture. Former migrants could conduct sessions about family issues, acculturation, and citizenship concerns.
- Offer to train hiring organization personnel about the culture and language of newly hired migr personnel who become part of the US workforce.
- Receive training to help migr s deal with migration loss: to legitimatize their grief, work them through mourning tasks, and help them adjust to a new culture.
- Consider migr cohorts in strategic plans to educate adults and train future adult education professionals to work with such diverse populations.
- Receive continuing education about sociocultural aspects of migr populations in order to provide appropriate learning experiences for migr s and understand their needs well enough to adjust programs to meet those needs.

This study traced 12 women's lived experiences in two worlds and across 14 experience-based identities. Their rich descriptions generated 10 findings, interwoven with two motifs through characteristics of the matryoshki. The power of the phenomenological text—their words, their voices—was exactly as van

Manen (1996) promised: the creative contingent positioning of those words evoked images that moved me beyond my ability to paraphrase their words, and demanded long quoted passages in which their voices sang the stories of their lives in two worlds. The scenes from their lived experiences formed a part of my consciousness by informing me about another culture, by leaving an effect on me that will remain forever. Their language touched my soul; their lives, their stories, their friendship left footprints on my heart.

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A COMMUNITY COLLEGE OUTREACH DIVISION IN TRANSITION: AN EVALUATION OF A DECENTRALIZATION PROCESS

Mernathan Sykes and Paula Wasielewski

Abstract

The labor market and economic trends for one large mid-western city indicates an average annual pay that is higher than the state average for all industries. Many reasons contribute to this economic trend: first, demographically more larger firms reside in urban sectors and often offer higher pay scales, second, pay is generally higher in urban areas, and third, there is a strong positive correlation between high wages and urban density (State Dept of Labor, 1999). These economic indicators note a vibrant urban economy and a ready workforce. Meeting the workforce and economic development needs of a robust urban economy necessitates ongoing partnerships with community stakeholders that provide services and educational opportunities supportive of a stable economy. The local Midwestern community college maintains a mission "committed to increasing the potential and productivity of the people in its district through the delivery of high-quality instruction and programs which are consistent with current and emerging educational and labor market needs". A constant challenge to the community college is it's unswerving commitment to promoting education, training, and retraining which are necessary to maintain employability in a technically changing workplace. Managing this commitment required the community college to develop an inclusive and collaborative process for measuring institutional effectiveness. A key indicator adopted for measuring institutional effectiveness included the assessment of employer satisfaction in the process of directing program improvement. This early study looks at the processes employed by an outreach division of a community college to monitor employer satisfaction as a key indicator of institutional effectiveness in a decentralization effort. The study examines the strategies employed by the outreach division in gaining support for the decentralization effort among multiple departments and academic disciplines.

Introduction

Community colleges operating in an increasingly turbulent market are undergoing many organizational changes. They are beginning to rely increasingly on information and support from external stakeholders to design programs and deliver services to their customers, and to supplement traditional academic indicators of performance with external indicators. This involves a shift from a closed system approach to an open systems approach for assessing effectiveness (Alfred, 1998). In one Midwestern state, taking the lead in developing a model for measuring institutional effectiveness involved a systems wide approach among the 16 state governed community colleges using a collaborative and inclusive process for identifying common key indicators of effectiveness. A cross-functional Steering Committee guided the process towards coordinating the 16-member college system in setting performance measures and standards. In the open systems approach, an array of impacts on different stakeholders provides determinants for programmatic improvements. As community colleges rely increasingly on information and support from external stakeholders to design programs and deliver services to their customers, they will begin to supplement traditional academic indicators of performance with external indicators. That is, they will shift from a closed system to an open systems approach for assessing effectiveness (Alfred, 1998).

The largest of the 16 community colleges is located in a large Midwestern city serving a four county student population of over 63,000. The Division of Outreach and Continuing Education serves the college function of workforce and economic development through contractual opportunities with area businesses and organizations. Implementing an institutional effectiveness model at the largest community college involved a multidisplinary team across the four county campus and inclusive of the Division of Outreach

Services. Employer satisfaction is the key performance indicator targeted for outreach clients and customers. Measuring the level of institutional effectiveness in targeting employer satisfaction fostered a decentralization of outreach programming moving from a single division to a collaborative process among multiple divisions and campuses. Outreach services shifted from a closed intact model to an open systems team approach with programming planned, implemented, and evaluated among multiple divisions and disciplines within the college community. Decentralizing outreach services increased cross-functional responsibility and the optimization of cross-functional objectives. The Division of Outreach Services partnered across the college to develop core processes for organizing horizontal operating units. Implementing a horizontal organization is fostered through several fundamental principles: ·

- Horizontal organizations organize around cross-functional core processes, not tasks or functions
- · Process owners take responsibility for core processes
- · Teams become the cornerstone of organizational design and performance
- · Integration with customers and suppliers
- · Redesign functional departments or areas to work as "partners in process performance" with the core process groups
- · Measure for end-of-process performance objectives - customer satisfaction (Ostroff, 1999).

Developing cross-functional core processes challenged the community college to reframe organizational structures. Bolman and Deal, 1997, posit a four-frame model for perceiving and analyzing organizations. Any event can be framed in many ways and serve multiple purposes. Planning produces specific objectives. But it also creates arenas for airing conflict and becomes a sacred occasion to renegotiate symbolic meaning (Bolman, 1997). Decentralizing outreach services catapulted the community college towards a horizontal organizational model with multiple stakeholders. Each stakeholder represented multiple realities, viewing the same event through different lenses. The Outreach Division was at the core of establishing "closer links with employers as a means for placing students and attracting new revenue by embracing performance indicators valued by employers - their external market. At the same time the community college focused on performance indicators such as student progress and outcomes valued by the faculty and staff - their internal market." Four interpretations of organizational processes are examined in this study of a decentralization effort aimed at institutional effectiveness: structural frame, human resources frame, political frame, and the symbolic frame.

Reframing Organizations

Bolman and Deal, 1997, advocate four interpretations of organizational processes:

Process	Structural Frame	Human Resources Frame	Political frame	Symbolic Frame
Strategic Planning	Strategies to set objectives and coordinate resources	Gathering to promote participation	Arenas to air conflict and realign power	Ritual to signal responsibility, produce symbols, negotiate meaning
Decision Making	Rational sequence to produce right decision	Open process to produce commitment	Opportunity to gain or exercise power	Ritual to confirm values and provide opportunities for

				bonding
Reorganizing	Realign roles and responsibilities to fit task and environment	Maintain balance between human needs and formal roles	Redistribute power and form new coalitions	Maintain image of accountability and responsiveness; negotiate new social order
Motivation	Economic incentives	Growth and self-actualization	Coercion, manipulation, and seduction	Symbols and celebration
Communications	Transmit facts and information	Exchange information, needs, and feelings	Influence or manipulate others	Tell stories

The community college Division of Outreach Services approach to effectiveness required different designs for assessment and different capabilities. In areas of the college where change is incremental - general education and developmental education, for example - faculty and administrators can focus on mission related approaches to effectiveness. The emphasis would be on documentation of student progress and institutional performance in relationship to a stated goal. In dramatic contrast, effectiveness systems in periods of turbulence must focus on an entirely different set of conditions. Stakeholders needs and expectations rise to the top as factors colleges must pay attention to if they want to compete and to protect their resources (Alfred, 1998). Referencing the Bolman and Deal Model, the Outreach Division planned and developed cross-functional teams to be inclusive of multiple divisions and college constituencies. Planning included the reorganization of the division into cross-functional units across the four campuses and among multiple departments. Stakeholders in the process included internal and external constituencies organized into committees and task force groups. Structural approaches included identifying a core outreach work team within many units of the community college and reassigning faculty to a percentage load of instruction for outreach services. Managing human resources focused on realigning core responsibility for outreach service among administrative levels of the community college. The political dimension was strengthened and intensified by forming task forces and committees composed of labor, business, education, and community representatives. The symbolic management of a horizontal layering composed of multiple constitutiencies initiated the transition of outreach services to a decentralized model.

Establishing Cross-Functional Teams

The community college developed support for the effort of decentralizing the Outreach Division among key stakeholders. These stakeholders created a matrix of cross-functional teams comprised of administrators, faculty, and support personnel. A reorganization plan was drafted and agreed upon by labor and management representatives. Barriers, concerns, and limitations were identified and alternatives were suggested for the implementation of the reorganization plan. An "ideal model" was developed and a reorganization strategy was adopted. The focus included strategies for building bridges. Important consideration was given to recognizing the main elements for building cross-functional teams:

- Identify the Key Stakeholders
- · Look for Commonalities
- · Communicate Information

- · Select Boundary Managers
- · Identify Potential Barriers
- · Insure Credibility
- · Prepare an Analysis and Plan (Parker, 1994)

Lessons Learned

Using the open systems approach, community colleges can monitor an array of impacts on different stakeholders and determine which programs and services are meeting needs and which need improvements. The open systems model should do five things to enhance effectiveness in community colleges:

1. Help the college evaluate whether it is giving different stakeholder groups what they need to continue to contribute to the primary objectives.
2. Help the college determine the extent to which it is measuring performance in areas that are meaningful to stakeholders.
3. Help the college evaluate whether it is receiving the necessary skills and expertise from faculty and staff - its internal stakeholders - to maintain strong relationships with external stakeholders.
4. Guide the design of programs and services as well as the creation of new systems that improve the college's relationship with its stakeholders.
5. Help the college evaluate the quality and depth of its relationship with stakeholders by helping it evaluate the relationship between internal and external stakeholder expectations (Alfred, 1998).

The Outreach Division needs to enhance its relationship with external and internal stakeholders to define the breadth of its effectiveness system. Focus should be given to strengthening the dissemination of public information on the impact of training for external and internal stakeholders. Increasing public awareness on the impacts or results of training on the economic and workforce development needs of the community supports value, relevance, and quality of programming.

Reframing the reorganization of the Outreach Division using the Bolman and Deal four frame model allows for an increased dialogue among the key stakeholders. Examining elements of the change using the multi frame lens supports the move towards an open systems approach and sets strategy for implementing effective cross-functional teams.

Conclusion

Given the contradictory systems in organizations, the implications for leaders in the community colleges will be flexibility. Leaders will need to create effectiveness systems that are fluid and dynamic. Effectiveness systems will change shape according to the market. Tomorrow's leaders will move beyond conventional approaches to focus on ways to create an ambidextrous organization and to document its performance using a distinctive blend of traditional and nontraditional indicators with multiple stakeholders (Alfred, 1998). The Division of Outreach is part of a larger, changing ecosystem intersecting with multiple stakeholders. Organizations exist in ecosystems that cluster in a shared environment, " each pursuing its own interest and seeking a viable niche". Managing to respond to the needs of clusters of organizations in an ecosystem strengthens the effectiveness of the agent achieving the varied purposes of multiple stakeholders. Identifying and responding to internal and external stakeholders promotes institutional effectiveness and strengthens key indicators of customer satisfaction.

The Outreach Division employed flexible methods and strategies to gain support for the decentralization effort with key stakeholders. The division continues to work closely across functions and teams both internally and externally to increase the community college's effectiveness indicators with business and industry employers. The challenge to maintain alliances with key stakeholders fosters creativity and flexibility within the Outreach Division and the community college at large. The ongoing need to build and sustain programming excellence in the midst of change necessitates a realignment of functions and structures to more closely model the horizontal organization.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

A REVIEW OF ALL PUBLICATION ACTIVITY OF THE AEQ FROM 1989-1999

Edward W. Taylor

Abstract

This study is an analysis of all the publication activity (acceptances and rejections) submitted to the *Adult Education Quarterly (AEQ)* from 1989-1999. Findings offer a more accurate perspective of both trends and acceptance rates of the gender, vocation, and number of authors, geographic region, type of research and subject of manuscript. The AEQ is still dominated by North American male academics; however, there is a noted increase in submissions by women, multiple authors, qualitative research, about subjects of gender/diversity and training/CPE. By analyzing all submissions, the editors of the journal can become informed as to how to make the AEQ responsive and representative of the field.

Introduction

A compass that often reflects a discipline's direction and knowledge base can be found in its research accomplishments that are disseminated in scholarly journals, books, pamphlets, etc (Brockett, 1991; Blunt, 1994). The preeminent journal in the field of adult education, as judged by the professorate, is the *Adult Education Quarterly (AEQ)* (Rachal, 1995). By analyzing the publication activity of the AEQ over the last decade much can be learned about adult education's history, trends, research norms, and what knowledge and scholars are being promoted (Taylor, 1993). The analysis can also shed light on the gatekeeping process—the screening of "information which is permitted to circulate widely among members of the discipline" (Crane, 1967, p. 195). A content analysis of a journal generally involves only submissions that have been published, not those that were rejected. This is quite limiting since the review process is so rigorous and only a small percentage (10-20%) of submissions, especially in the social science fields, are ever published. Therefore, most of the manuscripts submitted are never included in a content analysis of a journal (Beyer, 1978). This rigorous publication rate is also found in *Adult Education Quarterly*, where from 1989 to 1993 it averaged around 16% (Taylor, 1993). To put this in more concrete terms, of the 386 manuscripts that were submitted during this time, only 58 were accepted. It is these 58 articles that become, along with other adult education publications, representative of the scholarly "body of knowledge" of the field. However, what do the rejected reveal about where the field of adult education is headed? How do acceptance rates change when all submissions are available for analysis? What do the unpublished manuscripts reveal about the gatekeeping process? By looking at all the submissions of the *AEQ*, a more accurate picture can be discerned about the direction of field. Therefore, it is the intent of this research project to address these questions and others by analyzing all the publication activity of the *AEQ* from 1989-1999. More specifically, its objective is to: (a) provide a descriptive summary of all submissions for gender and background (academic, practitioner, student) (multiple and single) of authorship, geographic region of origin, type and subject of research, and publication status; (b) discuss trends based on submissions, and (c) explore in greater detail, based on the additional data, differences found in analyzing acceptances in relationship to submissions.

Review of Related Literature

There have been a number studies involving the publication activity of the *AEQ*. Beginning in the 1950s and 1960s, descriptive analyses revealed an emphasis on adult learning and instructional practices and a decrease in program description submissions (Dickinson & Rusnell, 1971; Long & Agyekum, 1974). This same pattern continued into the 1970s and 1980s when the university faculty, particularly from the larger universities, dominated the publication activity of the journal (Long, 1977). In 1979 Boshier and Pickard used the *AEQ* to illustrate that the field of adult education had its own unique body of knowledge. By looking at citation patterns, they found an increasing reliance by scholars on theories and concepts developed within the field, as opposed to those from other disciplines. Similar in focus was Rachal's (1995) study which looked at the publication productivity of different graduate institutions in North America as a measure of program quality, of which the publishing in the *AEQ* was one indicator. An outcome of the study was that the *AEQ* was found to be "a moderately good predictor of productivity" (p. 73) in relationship to the other journals analyzed in the study. However, it wasn't until the 1980s and 90s that research of the *AEQ* moved beyond the descriptive report of publication activity to a more critical perspective. For example, analyses show that during this time period quantitative research methods still dominated the field and few adult education journals reflected an identifiable increase in articles on women and gender issues. (Fisher & Martin, 1987; Hayes, 1992; Kim, 1990). In addition, Hayes (1994) found in a review of several adult education publications, of which the *AEQ* was a part, that "existing perspectives on women in adult education are clearly limited.... as well as the lack of attention to the significance of actors such as class, race, and culture in creating diversity among women's experiences" (p. 217). Along similar lines, Thompson and Schied (1996) analyzed the *AEQ*'s early equivalent The Adult Education Journal together with several other journals focusing on the representation of women and leadership between 1929-1960. They found through critical discourse analysis that as the field moved towards greater professionalization, a "scientific orientation in leadership discourse, facilitated by a consistent and pervasive reliance on sexist linguistic conventions in both eras, may have contributed to the development of a professional context wherein it was increasingly difficult for women to view themselves and for men to view women as leaders or potential leaders of adult education" (p. 139).

Methodologically, the quality of these studies of *AEQ* evolved as well, with most reflecting the degree of current research sophistication of its publication time period. However, all of the studies except for Taylor (1993) who analyzed the *AEQ* from 1989-1993, or any other adult education publication have ever included articles that were not accepted for publication. His study began to reveal a different perspective of the field. By looking only at acceptances, he found the field moving away from using quantitative research methods and studying topics about adult learning. However, when all submitted articles were analyzed, quantitative research as method and adult learning as a topic of research still dominated the field of study. These underrepresented articles constitute a sizable portion of research in the field of adult education and by analyzing the unpublished manuscripts of the *AEQ*, a more accurate perspective of the field can be offered.

Methodology of the Study

The methodology for this study was a simple content analysis similar in procedure to that found in previous studies of the *AEQ*. It includes the data of Taylor's (1993) original study of all submissions to the *AEQ* from 1989-1993 and with an additional analysis of most submissions from 1994-999. There is a small six-month gap of missing manuscripts, both acceptances and rejects, from January 1993 to July 1993. In addition, all out-of-scopes (10.5%) were eliminated from the study because many of the files were incomplete since most submissions had been returned to the author. This left a total of 752 manuscripts reviewed for the study. All submissions were analyzed for year of submission, gender and background (academic, practitioner, and student) of authorship, single and multiple authorship, geographic region of origin, type and subject of research, and publication status. Many of the categories used in this study were used in previous studies, which increased the reliability of the study. To lessen researcher bias in the actual analysis of the journal, two graduate students also reviewed each manuscript, allowing for a testing the reliability of each category. Upon completion of the initial analysis, the data was inputted into SPSS statistical package to determine frequency and percentages across and within each category. Finally, to ensure the confidentiality of the author(s) of each manuscript, the researcher removed the names and institute of affiliation and coded each manuscript (for gender) before the graduate students began the analysis of each manuscript.

Findings

The findings are organized around two foci: a) trends over the last decade based on all submissions and b) an exploration of the differences found in analyzing just what is accepted (acceptances across categories) in comparison to what is accepted in relationship to what is submitted for a specific category (acceptances within categories). They reflect a new an exciting trends emerging in the field as well as much consistency with the publication activity found in previous decades. In addition, the study offers a more complete picture of the publication activity of *AEQ*, when looking at all the submissions, not just acceptances.

Trends

Discussing the trends of the field based on the mean percentage of submissions to the *AEQ* from 1989-1999, men (44.9%) still dominate, followed by women (35.7%) and shared male and female authorship (19.4%). However, looking historically, the trend is shifting towards an increase of submissions by women, such that in 1989 they represented only 28% of all submissions, where in 1999 they submitted over 36.4% of submissions (table of submissions passed out during the presentation of this paper). Also submissions by men have shifted from a high of 58.1% in 1989 to a somewhat lower level than women in 1999. There has even been a more dramatic increase in multiple authorship submissions with a change from 30.1% (1989) to 44.3% (1999) over the last decade. Concerning the vocation of author, trends show that a majority of manuscripts still come from the academic ranks (67%), although submissions by professionals have almost doubled from 11.8% in 1989 to 20.5% in 1999.

Concerning the geographic region of submissions, a preponderance of articles continue to come from the United States (75.2%), with a rate that has remained fairly consistent throughout the last ten years. This low and inconsistent submission rate of international manuscripts is magnified even more when combining submissions of both Canada and United States, when combined reflect more than 84% of all submissions. Furthermore, the *AEQ* during the 11-year period received only 33 manuscripts from non-Western countries, less than 5% of the total number of submissions. The reverse is true for qualitative research, which shows a dramatic increase, from 8.6% (1989) to 34.1% (1999), the same rate as quantitative. Also, there have been few submissions overall of historical research (2.9%) and literature reviews (1.7%) in the field of adult education. Lastly, looking at the subject of the articles, a trend continues through this decade with most submissions focusing on adult learning (30%), as well as an increase in articles about the Gender/Diversity (6.5% in 1989 to 15.9% in 1999) and Training/CPE (5.9% in 1989 to 11.1% in 1999). In contrast there has been a marked decline in articles on participation, from 18.3% in 1989 to 2.3% in 1999 and a continued low rate of submission of subjects about adult development and research methods.

Differences between Analyzing Acceptances and Submissions

By looking at both acceptances and total submissions within a given category, it is possible to determine a more accurate picture of the acceptance rate. As seen in Table 1, the findings are organized according to submissions (total number and percentage), number of acceptances, acceptances across each category (percentage in relationship to total acceptances), and acceptances within each category (percentage in relationship to total submissions). For example, when looking at the category of gender, women submitted 35.7% (N=268) of all articles over the last decade and of those submissions, 44 were accepted for publication. Those acceptances represent 27.7% of all articles accepted based on gender of author which can be determined by looking at only what has been accepted. However, those acceptances only represent 16.4% of all the articles submitted by women, which cannot be determined unless all submissions are included. Furthermore, the second analysis involving submissions allows a comparison to the overall mean acceptance rate of the journal, which is 21.1%. Using this mean acceptance rate as a standard in comparison to gender, women historically fall below the average and men above the average. These kinds of differences in acceptance rates can be seen in other categories. For example, multiple and single authorship acceptance rates both fall close to the overall rate, while vocation of the author seems to favor those that are academics (23.4%) or those that publish with academics, which predominantly makes-up the mixed category (20.0%). Also, from an international perspective, if only acceptances were analyzed and not all submissions, every geographic region other than the United States would reflect a low acceptance rate (acceptances)

Table 2

Category	Submissions		Acceptances	Across Categories	Within Categories
	N	%	N	%	%
Authorship: Gender					
Female	268	35.7	44	27.7	16.4
Male	336	44.9	88	55.3	26.2
Male & Female	145	19.4	27	17.0	18.6
Authorship: Number					
Single	507	67.4	108	67.9	21.3
Multiple	245	32.6	51	32.1	20.8
Vocation:					
Academic	504	67.0	118	74.2	23.4
Professional	121	16.1	18	11.3	14.9
Student	57	7.6	9	5.7	15.8
Mixed	70	9.3	14	8.8	20.0
Geographic region					
Africa	6	0.8	1	.6	16.7
Asia	18	2.4	2	1.3	11.1
Australia/New Z.	34.	4.5	12	7.5	35.3
Canada	71	9.4	14	8.8	19.7
Europe	48	6.4	14	8.8	29.2
Middle East	8	1.1	0	0.0	0.0
South America	1	.1	0	0.0	0.0
United States	566	75.3	116	73.0	20.5
Type:					
Forum	32	4.3	19	11.9	59.4
Historical	22	2.9	10	6.3	45.5
Qualitative	169	22.5	42	26.4	24.9
Quantitative	265	35.3	33	20.8	12.5
Theoretical	250	33.3	53	33.3	21.2
Literature Review	13	1.7	2	1.3	15.4
Subject:					
Adult Development	24	3.2	7	4.4	29.2
Adult Learning	225	29.9	43	27.0	19.1
AE as a Movement	71	9.4	21	13.2	29.6
Evaluation/Testing	27	3.6	8	5.0	29.6
Gender/Diversity	73	9.7	20	12.6	27.4
Literacy	56	7.4	6	3.8	10.7
Program Develop	36	4.8	10	6.3	27.8
Philosophy	26	3.5	7	4.4	26.9
Participation	80	10.6	16	10.1	20.0
Research Methods	19	2.5	6	3.8	31.6

Teaching/Curriculum	72	9.6	9	5.7	12.5
Training/CPE	43	5.7	6	3.8	14.0
Total of Each Category	752	100	159	100	21.1

Discussion and Conclusion

By analyzing acceptances in relationship to submissions of a journal, a more accurate picture emerges of not only what is being written about, but also the gatekeeping process of the *AEQ*. For one, it allows for a more complete analysis of trends in the field, recognizing that what is rejected by the journal is just as telling as what is accepted. Rejected manuscripts represent a majority perspective of the field of adult education, although at times uninformed and poorly written, a perspective that is significant enough for many adult educators to give their time and energy to write about. For example, the journal's high acceptance of qualitative research does not coincide with the continued preference for quantitative methods over the last decade by researchers in the field of adult education. Also, at the same time analyzing all submissions offers insight into how the journal is perceived by those who write in the field. Manuscripts are submitted to a journal for several reasons, such as reputation and quality of editorship, but also if the journal is perceived to be receptive to what the manuscript is about. Based on this analysis authors of academic vocations continue to perceive the *AEQ* as a major venue for their work. Secondly, by reviewing all submissions, it allows for a comparison of different categories of analysis to a standard acceptance rate, more accurately determining possible biases of the journal. For example, even though submissions rates by women authors have increased to the point of surpassing male submissions, their acceptance rate continues to fall below the average, while male submission are above the average. This kind of information would not be available unless researchers had access to all submissons. Third, analyzing all the publication activity provides insightful information for the editors and editorial board of the *AEQ* into how to make the journal more representative of the field. For example, based on this analysis there is only marginal representation of international submissions, particularly from Non-Western countries. The journal is not only accepting few non-Western submissions, but very few are being submitted as well. Part of the problem is that many authors from these countries lack the necessary resources for sophisticated research, experience language barriers, and/or have available more receptive journals in-country. Despite these concerns, some of the responsibility rest with the journal itself, urging the current editors and editorial board to explore why international submissions are continue to be so low and what can be done to increase the number. Several possible forms of action could be taken, such as public relation efforts with universities and adult education programs outside North America, encouraging and explaining the submission process of the *AEQ*. More faculty from non-Western countries could be identified to sit on the editorial board of the journal. And Western faculty who work internationally in Non-Western countries could be encouraged by the journal to take it upon themselves to assist researchers from host countries in preparing submissions to the journal. Without a marked change in this area, the *AEQ* cannot truly consider itself an international publication.

At this point to more fully understand what is taking place further statistical research is needed to explain specific publication patterns of the different categries. For example, by controlling for different variables all manuscripts submitted by women could be explored in relationship to other categories, such as single or multiple author, vocation, geographic region, and type and subject of research. This kind of in-depth analysis, could help identify with greater detail the characteristics of accepted and rejected manuscripts submitted by women. It would also be helpful that it becomes a standard practice for the present and future editorship of the journal to maintain an on-going analysis of their publication activity keeping the field aware of new trends and varying acceptance rates.

In conclusion, the significance of this study is quite profound, since it provides another ten years of analysis of the *AEQ*, continuing a tradition that started in the 50's, revealing emerging trends of the scholarship of adult education. Second, this analysis confirms and contradicts some of the previous analyses, by offering a more complete review of the publication activity of the *AEQ*. Lastly, this study offers a analysis that is clearly unique to field of adult education, let alone education in general, offering a new perspective to the process of reviewing academic journals.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

ADDRESSING THE ADULT EDUCATION NEEDS OF THE LATINO COMMUNITY: CRITICAL PEDAGOGY IN ACTION IN A LATINO FOCUSED MASTER'S LEVEL COHORT

Dr. Elizabeth J. Tisdell, National-Louis University with Dr. Roberto Sanabria and Cohort Members: Gloricelly Martinez-Franceschi, , Wendy Figueroa, Delilah Garcia, Marvin Garcia, Lourdes Lugo, Socorro Rivera, Tito Rodriguez, Patricia Munoz-Rocha

Abstract

This paper explains the process of developing a master's program in adult education with an emphasis on Latino issues using the pedagogical philosophy of Paulo Freire. The participating graduate students then explain some of the ways they are trying to create social change in the community by combining their learning with community activism.

The role of adult and higher education in responding to the educational needs of a multicultural society is being discussed in many adult education circles. Most of this literature is influenced by the emancipatory philosophy of Paulo Freire and Myles Horton, (1990), hooks (1994), and other feminist, critical, or Africentric writers who focus on how to challenge power relations between dominant and oppressed groups and teach for cultural relevance (Guy, 1999). As Jeria (1999) notes, what is lacking in these discussions is attention to the adult education needs of Latino population groups. In an attempt to begin to address this, the purpose of this paper is two-fold: (1) to discuss how a university-Latino community partnership resulted in the development of a cohort of master's level Latino adult education students who are already working with adults and youth in the Latino community; and (2) for several of the cohort members to discuss how they have made use of critical pedagogy and culturally relevant adult education methods within their master's program and in their educational practices.

The Process of Developing a University-Latino Community Partnership and a Culturally Relevant Master's Program in Adult Education

We began as faculty colleagues in the Department of Adult and Continuing Education at National-Louis University in Chicago with the recognition that there are few Latino adult educators working in higher education contexts, and less than a handful of Latino adult education professors; yet there are significant forms of adult and emancipatory education and action research going on within the Latino community Thus, we began by recognizing these activities and engaging directly with Latino scholar-activists to find out how we might develop an adult education master's program that would both serve their interests as well as to recognize the knowledge construction processes already present within the Latino community itself. In developing this pilot master's program in adult education with an emphasis on Latino issues, our Adult Education Department partnered with three Latino organizations that have an educational focus: (1) St. Augustine College, a Latino higher education institution that offers primarily associate degrees; (2) Aspira, a community-based Latino organization aimed specifically at the recruitment, support, and retention of Latinos in higher education; and (3) The Puerto Rican Cultural Center, a community based organization that offers many educational programs specifically to the Puerto Rican and other Latino communities, through both its adult and community-based programs and the alternative high school, Dr. Pedro Albizu Campos High School. These three organizations were chosen because we had contacts in these places, and there were educators and community members who immediately were interested in pursuing a master's degree in adult education, and in helping develop this pilot program. We contacted these organizations and then began meeting with potential students to discuss the potential program and to begin soliciting their input on curriculum design in the Fall of 1999. The academic master's program itself began in January of 2000.

This is an 18 month program. While it is the same curriculum (in terms of course titles) that all of our students take, each of the courses have been re-designed to include significant Latino authors and educators, and to focus more on issues that are particularly culturally relevant to the Latino community. In addition to the course readings and written assignments, each course also includes an inquiry project based on the student's interests. Many of the projects students choose to do are for educational work within their own communities. All classes are team taught, with a member of our core faculty and an adjunct faculty who is a member of the Latino community and is bilingual. We believe that it is the team teaching effort that contributes to making the program successful, as the Latino faculty member has a much better sense of what is more likely to be culturally relevant. In the following paragraph, Dr. Roberto Sanabria, a Latino adjunct faculty member speaks specifically to his experience of teaching in the program:

Dr. Roberto Sanabria: Far from being monolithic, our Latino Adult Education program is a study in diversity. The Puerto Rican participants alone highlight the complexity of our Diaspora, i.e. those born and raised on and only recently arrived from the island, those born there but having lived most of their adult years here in the United States, as well as those born and raised entirely in this country. Also counted among our numbers are Mexicans and South Americans -- with their own distinctiveness and variations of origin. As an instructor in the program, and as one who lives in Chicago and is of Spanish speaking and Puerto Rican ancestry, I have a heightened sense of kinship with the participants. As in most adult education programs, probably the most engaging moments are those when students manage to tie the class themes into autobiographical anecdotes related to both the personal lives and their educational practices. While these moments were passing, I sensed among the participants not only a desire to affirm one another's experiences, but to connect them as well. I recognize I am not the archetype of a Latino educator. No one person is. The complexity of our histories defies such a possibility. I do carry with me, however, the intangible sense of kinship we Latin Americans living in the United States share. For instance, our classroom discussions crossed linguistic borders effortlessly -- Spanish giving way to English which gives way to Spanglish and back to Spanish in a seamless transition. This shifting linguistic terrain is a hallmark of our Latino experience in the United States and, unless I was in the mood for a soliloquy, was a cultural expression unavailable to me as I studied in non-Latino programs. Although somewhat substantive, our language is mostly a vehicle for our creativity. The clearest advantage of the Latino-focused cohort is that which bell hooks develops in her work the idea of "a homeplace". Homeplace, according to hooks, is a space where marginalized people come together, affirm each other's humanity, and shrug off the indignities of objectification. It is a space where the wounded are nurtured, at the same time as they develop new forms of intellectual and other forms of knowledge. Our homeplace is still in its embryonic stage. I would like to believe that although my role as a Latino instructor does not guarantee the successful development of this space, it nonetheless nurtures its growth.

Critical Pedagogy in Action: What Cohort Members Have Done

As mentioned above, the program is grounded in the emancipatory educational philosophy of Paulo Freire. Cohort members below address some of the philosophical grounding, and issues and projects they have done in their coursework and in their communities.

Tito Rodriguez: As an educator, my goal is to create situations in which individuals can engage in a process of self-discovery, thus creating a process of liberation. Self-discovery in this sense, does not imply that the individual exists in a void, but rather recognizes his/her role as connected with others in the community. It's also about helping individuals become more self aware, aware of their surroundings, and a sense of respect for the rights of the "other". If in the process of self-discovery the individual finds that that reality must be changed for his/her own good and the good of the many, then he/she must engage in action. This will bring about liberation for both self and others. For the past 10 years, I have been using the Arts and Culture component as the leverage for self-discovery and liberatory approaches to education of youth and adults. It has been through the reading materials, specifically those having to do with Paulo

Freire, that have clarified and reinforced my convictions as an educator and learner of engaging the whole person. The arts and their connection to culture has a way of engaging individuals on other levels beyond the rational and can facilitate communal connection and liberation for social change.

Patricia Munoz-Rocha: The Community Theatre is a form of relating the past to our present, reflecting on what we can do for our future, and is a unique form of education. In working with participants in community theatre activities, members of the community gather in the preliminary sessions sharing the stories of their lives. Selected stories are written and adapted to the theatre. A colorful performance filled with handmade musical instruments, customs, a colorful background and the joy of performing is then presented to the community and friends. Story telling provides the community with the richest sessions of history through time where members of different generations, and ethnicity; cry, laugh and love together for a final act; the act of learning and giving. It is a grassroots form of education that gets at issues of cultural identity, and raises consciousness about community issues, and also begins to propose solutions about how to deal with them.

Gloricelly Martinez-Franceschi: Developing culturally relevant Latino adult education means attending both to issues related to content, and issues related to how a message is presented. Adults of all race and cultural groups in the U.S. receive much education through the media. In order to attend to a culturally relevant content issue, I chose to examine an issue related to adult development: the effects of war and loss specifically in the life of a Puerto Rican Vietnam veteran. Further, I chose the medium of developing a video, because video is a creative educational tool, and because most films that consider the effects of war and loss focus on the experience of white veterans. In an effort to create an impressionable documentary type film, I incorporated feelings and emotions that the Latino community would identify with: the experience of a soldier's loyalty torn between two countries; the injustice suffered at war; and the perseverance and will to live despite overwhelming odds. According to Horton, Lindeman and Freire, the way to bring about change, one must be willing to take direct action. I believe I have taken direct action by utilizing video as an educational tool. Video is an important medium of education, which has helped pave the way for students to explore and further express their educational ideology. It is imperative for students to reach beyond the classroom and utilize the arts as a vital means of education.

Wendy Figueroa & Delilah Garcia: Similar to Gloricelly above, we also believe that film and video is a useful pedagogical tool. But rather than develop a video, we opted to show what we believe is a culturally relevant movie, and then to develop a workshop with adult learners focusing on the discussion of issues of Puerto Rican identity both within the U.S. and on the island itself. Fanon (as discussed by Wyrick, 1998) influenced our way of thinking through his theory of colonialism. The video we used, La Guagua Aérea. by Luis Rafael Sanchez dealt with issues of colonialism, and how it affects identity, but in a comical fashion. Briefly, the movie is about Puerto Ricans coming to the United States in the 1960's, and creates awareness (through comedy) about the immigration experience. The events are realistic cultural experiences by Puerto Ricans. As Wyrick (1998) in her discussion of Fanon notes "There is no native who does not dream at least once a day of setting himself up in the settler's place… Fanon reminds us of the psychological pressures of colonialism…even of the ways that the possessive ethic of capitalism shapes the unconscious of those pressed into its service". The Puerto Ricans in the video had a belief that moving to the U.S. would bring them prosperity and upward mobility.

We were also able to connect this video with a Puerto Rican writer, Abelardo Diaz Alfaro who also used comedy to express and display a Puerto Rican cultural understanding and identity. Similar to the comedic style of Diaz Alfaro, the video reminded us that humor can also be a useful pedagogical tool to capture an audience and to look at ideas in a nonthreatening way, and to develop an understanding of Puerto Rican culture and identity The scenes in the video did this effectively—for example, in portraying a comical airline trip that displayed the cultural ties, cultural unity, and food and animal resources significant to the people of the island. Puerto Ricans tend to be quite bonded culturally. The participants in the workshop agreed and expressed this point. But at the same time, the movie showed how many Puerto Ricans arrived in the U.S.and lose their identity. Thus, we found the video a useful tool to begin to explore these issues with adult learners.

Lourdes Lugo: Adult educators such as Freire and Horton, and feminist writers such as hooks (1994) and Anzaldua (1990) talk about the importance of adults and of women taking action against oppression on their own behalf. The Puerto Rican Community in Chicago has been one of the most marginalized and criminalized communities in the city. This has created a need for community activism to deal directly with the issues of violence. In so doing, we emphasize the importance of a positive cultural identity. In our work, we attempt to build bridges and possibilities, and to attend to the human aspect that has been denied by violence. At the Puerto Rican Cultural Center, a group of women, of different ages have gathered to deal with the issue of both domestic violence and violence in the community at large. Because racism is rampant among the police and in the legal system, many women feel that there is no justice for those that fall into the cracks of this system. As an alternative, this group of women have begun to look at models in other impoverished communities in the US and other countries. As a result, we are developing a pilot program focusing on empowering teen women to know their bodies, their rights and the power they have to control their lives. They will learn self defense and their legal rights should they face violence. They will also be encouraged to recruit other women from their families and community, building a community defense project that includes a process of dialogue among people of that community so they can begin to resolve the problems they face, without having to add more violence that usually comes with police presence. We hope that this pilot program will lead to further activism among women in our community.

Marvin Garcia: The Puerto Rican community of Humboldt Park is a culturally rich area of families struggling to carve out a decent living. Central to the community struggle is the role of schools and how they prepare children to have opportunities and a quality of life better than their parents. As noted by Lourdes and above, unfortunately the current reality is depressing; more teens are dropping out of schools, more babies are born to young mothers without a high school education, gang involvement and violence have become part of the community milieu. Community programs created to serve the youth are stretched and many times at odds with policy makers. A key to turning this reality around is to make education responsive to the needs and concerns of the community. The educational philosophy of Paulo Freire is not only applied to adult education; it is also applicable to issues facing schools. Schools must become places to analyze and address problems. Today many alternative school educators within the Puerto Rican community have taken on the challenge of creating programs that are relevant to Latino youth. However, lacking resources and relegated to the task of keeping a school open, many practitioners are looking for different ways to network with community and other schools. The purpose of my project is to help in this endeavor. I propose to collect and provide a clearinghouse of unique alternative school practices that can serve as models for the Puerto Rican community and urban educators. The information will be disseminated on a web site that will have text, photos and videos as well as essays about advocacy work on education. The goal is to help schools engage students in their education by incorporating community issues. I hope that the public high schools of our community will also participate in this endeavor.

Socorro Rivera : Urban Gentrification has been referred to as the invasion of central city neighborhoods "lower class" by the middle and upper class. It is a trend seen throughout many communities in the city, particularly in what were communities of color. Urban gentrification often disrupts the fabric and networks of community life, and has created a new form of social isolation that excludes many people from employment, breaks up community networks, and interferes with social mobility. In order to learn more about urban gentrification, and how to disrupt it, a project I worked on explored the developments in the Puerto Rican community and some proposed solutions, through interviews with community and organizational members, both about their feelings about gentrification and how to deal with it. For example LUCHA, one organization has helped improve the stability and prevent the disparity of the community, by providing programs on affordable housing, and how to go about purchasing a home. The work of those educators such as Paulo Freire whose goal was to address and change the conditions of humanity and the community helped me understand the role of education in community building. Education is not bound to a formal classroom setting. Education is about empowering and it is about helping change the lives of people in a positive way; those organizations with a community education component, are organizing to help communities fight gentrification and maintain the internal fabric of their communities.

Erica Van Opstal: Adult and community education happens in a variety of settings, including in community based settings, in higher education, and in churches. Because the church servers as a vehicle of much education for adults in youth, recently when my pastor asked if I would be willing to volunteer in advising the students of the church, I immediately said "yes." Because of my former role as an advisor in a higher education setting, I am preparing workshops for both youth and parents, intended to facilitate these young people's entry into higher education. These workshops focus on how to apply to colleges, as well as scholarships and financial aid. The church I attend is made up primarily of Puerto Ricans, Mexicans, and other Spanish Speaking people. Latinos are often automatically mistaken for people in poverty simply because of a language barrier. Furthermore, many don't know that higher education is realistically available to them. Programs such as this one helps mentor them through the admission process, and will take place in a typical gathering place—their church community. As a member of the community that has also passed through similar barriers, and because I have worked within higher education settings, I believe that I have the skills as an adult educator to guide them through this process.

Conclusion

In sum, we believe that the program, still ongoing and still developing, is providing a way to develop culturally relevant knowledge for use by and for members of the Latino community. We hope to make such culturally relevant knowledge more present in the mainstream adult education literature.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

THE ROLE OF CULTURE AND SPIRITUALITY IN TEACHING FOR SOCIAL CHANGE IN ADULT HIGHER EDUCATION CLASSES

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Abstract

This paper briefly discusses the results of a qualitative study that examined the spirituality of a multicultural group of women adult educators for social change, and then considers how adult educators might account for spirituality in developing culturally relevant and social change approaches to adult higher education.

Spirituality is an elusive topic. It is difficult to define, yet many adults indicate it is a major organizing principle that gives their lives coherence and meaning, guides their life choices, and the kind of work that they see as their vocation. For some it is more individualistic in its orientation; yet for others, their spiritual commitment requires that they work for social justice. While spirituality is not the same as religion, the spiritual development of most adults cannot be entirely separated from how they were socialized religiously as a child, although many adults have moved away from the religion or their childhood, or left organized religion altogether in search of a meaningful adult spirituality. Further, spirituality cannot be separated from how one was socialized culturally, as many spiritual symbols and ways of working for justice are also grounded in one's cultural backgound and experience.

This paper is about the connection between culture, spirituality and adult education for social change and for justice in the world. It is grounded in the assumption, as Michael Lerner (2000) notes, that spirit matters! In examining how spirit matters in adult development and education for social justice, the purpose of our discussion here is two-fold: (1) to briefly discuss the results of a qualitative research study where the purpose was to examine how spirituality informs the work of a multicultural group of women adult educators who are teaching for social justice; and (2) to examine the implications the results of the study have for how adult educators might draw on spirituality in teaching for social change in adult higher education settings.

Given that the focus of this paper is on spirituality and social justice, it is important that we define what we mean by these terms. Participants in study by Hamilton and Jackson (1998) examining women's conceptions and definition of spirituality noted that spirituality was fundamentally about three main themes: (1) the further development of self awareness; (2) a sense of interconnectedness of all things; and (3) a relationship to a higher power that is related to how they construct meaning in their lives. We concur, but would add that for many, spirituality is also about the experience of a realm of mystery of interconnectedness, as well as the call to action in the world. The women adult educators who are the focus of the study discussed here had a strong commitment to teaching or working for social justice that was informed by their spirituality, and grew over time in light of their spiritual development. All were either teaching higher education classes about multicultural issues that focused on challenging power relations based on race, gender, class, sexual orientation, dis/ability to work for a more equitable society, or were working as community activists around these issues. Challenging racism, sexism, classism, homophobia, ableism was what "social justice" meant for them. Most defined themselves specifically as adult educators, and their justice work was informed by the adult education literature that discusses how educators might teach for cultural relevance, or to challenge power relations based on race, class, gender, or culture (Hayes & Colin, 1994; Guy, 1999; hooks, 1994; Walters & Manicom, 1996).

Background Literature

With the exception of the adult religious education literature, the field of adult education has been relatively silent about the role of spirituality or spiritual development in adult education in general. This has begun to change recently, and a few educators are writing about the role of spirituality more generally in teaching and learning (English & Gillen, 2000). Such discussions emphasize the importance of attending to graced moments in teaching and learning, and of acknowledging the role of the spiritual dimension in facilitating adult development and learning, and make an important contribution to the field in this regard. These discussions however, do not examine the role of spirituality in teaching for social justice, or in culturally relevant approaches to adult education. On one level this is not surprising; but on another level, well known activists and educators Paulo Freire and Myles Horton were quite clear about the influence of spirituality in their own activist work. Hart and Holton (1993) do touch on the potential of drawing on spirituality in emancipatory education efforts, and recently, rabbi, journalist, and psychotherapist Michael Lerner (2000) has considered the role of "emancipatory spirituality" in responding both to psychological alienation and the social issues of our time. Black feminist writer and cultural critic bell hooks (1999) has begun to discuss the importance of spirituality in emancipatory education efforts. What role does it play in the educational efforts of those adult educators who try to teach for social change, or to teach in a culturally relevant way in higher education?

Methodology

The qualitative research study itself was informed by a poststructural feminist research theoretical framework, which suggests that that the positionality (race, gender, class, sexual orientation) of researchers, teachers, and students affects how one gathers and accesses data, and how one constructs and views knowledge, in research and teaching. There were 17 participants (4 African American, 2 Latina, 7 European American, 3 Asian American, 1 Native American), who participated in a 1.5-3- hour taped interview. All were socialized in a religious tradition as children although only one remains active in it. Interviews focused on how their spirituality has developed over the years, informs their adult education practice, and relates to their own race/ ethnicity, and cultural background. Many also provided written documents of their own writing that addressed some of their social action pursuits or issues related to their spirituality. Data were analyzed according to the constant comparative method (Merriam, 1998).

Findings Relevant to Our Discussion Here

The main findings of the study itself have been discussed at length elsewhere (see Tisdell, 2000). Briefly, the findings reveal five themes of spiritual experience as described by the participants— the interplay of spirituality and spiritual development with/in and beyond culture as: (1) a spiral process of moving beyond and "re-membering" spiritual values and symbols of the culture of origin; (2) Life-force, interconnectedness, and wholeness; (3) pivotal experience of a perceived higher power that facilitates healing; (4) the development of authentic identity (which typically also means embracing one's cultural identity); (5) a way of life requiring both inner reflection and outward social action. We confine our discussion here primarily to the last category because it is most relevant to considering implications for how spirituality might inform adult education for social change, and attempts at culturally relevant adult education. We'll break up our discussion here into two primary parts: spirituality as an integrated approach to living; and as noncoercive presence in adult higher education practice.

An integrated Approach to Living

All of the participants discussed the importance of trying to create an integrated and balanced approach to living that was grounded in their spirituality, and both within and beyond their cultural identity. Many participants noted that part of their spiritual development required honoring and embracing various aspects of their identity and discovering the goodness in that identity. For example, Julia, a Chicana noted, . I think part of my journey is going back to my heritage, my Aztec and indigenous roots. At this juncture in their development the participants described their efforts at living an integrated and balanced life that would be true to their own identity while honoring the ongoing identity development of others. All of them also discussed struggling to try to actually do this as well, but maintained a commitment to the importance of a holistic spiritual grounding place. In considering how this integrated approach manifests itself in her work and personal life, Shirley noted "…I am always teaching whether I'm at [the community college] or not." In essence this sense of nurturing a way of life required inner reflection and connecting to one's center or Life-force, and was experienced both within one's primary cultural identity and beyond it. Anna, an African American woman, speaks to the importance of the connection between her spirituality, her justice work,and her cultural roots: "It is the reason really I am here, on a spiritual plane, but on a real plane, I have no alternative. There is really no alternative to doing this work because of the devastation, I mean what else do you do? It is my responsibility, my duty, my reason, my history, my spirit, my soul …".

While their spirituality was foundational to both their social justice work and their core identity, it also moved participants beyond themselves to develop more of a global consciousness. As Julia remarks, "It's bigger than just being Chicana. I'm also a member of a global community – it encompasses more… [F]or me, working for social justice isn't just done 5 days a week; it's in every part of my life… it's a way of living. I call it spirituality ." For many, this greater sense of having a global consciousness, was also oriented to trying build community. This orientation toward community, included a global community, and often, a historical legacy as well. As Shirley explains, "I think my responsibility is great because I know what people went through so that I could have the freedom and the power to move forward in the world, so I must get up! And I must dig deep! And I must do good! And to not do that would be an affront to my ancestors who stayed alive, and stayed strong, and stayed spiritually connected through centuries of brutality and everything, beyond slavery. That's what it is for me."

Spirituality as Non-coercive Presence in Emancipatory Educational Practice

Part of what the action in the world for these women included, was a commitment to teach or work with community groups in a way that challenges power relations. Participants indicated that spirituality indeed informed their educational practices, but most of the higher educators were somewhat tentative in how they discussed it or drew on it, as none wanted to be seen as doing anything coercive, or as pushing a spiritual or religious agenda. Most drew on it in more subtle ways, noting that it was often simply present in learning environments in the lives of the learners For example, many reported that students would occasionally bring representations from their cultural background that are also spiritual symbols. Spiritual issues would be acknowledged as they arose in the learning environment, and drawn on implicitly, such as in the use of music, symbols, artforms, or in an occasional or one-time activity that might suggest a spiritual connection.

The community based educators seemed to feel less confined by the rationalistic structures of higher education, so felt freer to use different modalities to provide a different kind of experience for people. Some of their comments have relevance for higher educators. For example, Lisa, who does both anti-racism workshops, and is a singer-songwriter whose music and concerts focus on social justice issues, discusses the fact that spirituality is very much a part of her work as both a performer and an educator, and discusses its role in setting an educational tone. "Music of course is evocative of the soul and of the emotions, so I'm modeling I think to a lot of people, that really in fact it is not only safe, but IT'S GREAT to put this stuff out there. That's what I mean partly by tone When I'm structuring experience for people, I'm very aware of the effect of tone, so that the deeper the material, the lighter you have to have something else happening so that most people cannot sink… ; it allows people to stay with me." Lisa's concern, like many of those doing educational work in community-based or non-profit settings, was creating an atmosphere that helps people be more present and open to new kinds of learning that included an affective component to hopefully facilitate social change. Educators in these settings weren't concerned that such learning experiences necessarily be explained in rational terms.

Implications for Adult Higher Education Practice

What does all this mean for how spirituality might inform adult education practice for social change and cultural relevance in higher education settings.? Here we provide an example where one of us (Derise Tolliver) shares how she draws on the spiritual in higher education settings.

As a lifelong learner who is also an educator of adult learners in higher education settings, I (Derise Tolliver) try to bring my full, authentic self to the classroom and use all aspects of myself to inform my practice and to facilitate the learning of others. An important part of my being is Spirit, which I see as the sacred and divine in my life. It is my connection to something greater and grander than myself, and through Spirit, I am connected to all else that surrounds me. My core understanding of Spirit is grounded in a traditional African ethos, which has been passed down, not necessarily consciously, through the generations of my people. I have lived it for a long time, although it has become a more conscious practice over the last decade. My cognitive and intellectual understanding of it has grown, as I more formally study African philosophies and spirituality. Indeed, my growing understanding of Spirit has impacted my teaching practice on many levels, and continues to grow as I experiment with culturally relevant and spiritually grounded approaches to working with adult learners in higher education. As such, I use a variety of "spiritual" technologies in my work with adult learners. These are broadly described as spiritual because they, among other things, help raise consciousness, stimulate awareness, foster creativity and imagination, connect us with grander issues of purpose and meaning, and facilitate connection with that which animates us. For example, in the course that helps students plan their academic program, I always being with a celebration, complete with food and decorations. The classroom becomes festive, and is transformed into a special and sacred space for learning. Through this beginning, I communicate that I honor and value their presence, I honor who they are, and encourage them to acknowledge and celebrate themselves and their accomplishments at the beginning, just because they are, rather than waiting to the end to base it on some specific outcome. That occurs, also, but the ritual of celebration at the beginning invites the playful and passionate aspects to show up for the work.

Ritual and symbols are very important aspects of spiritual practice, in general. These have also become important elements in my classes, particularly in "Psychology from an African Centered Perspective." In order to be culturally relevant,. each class session is introduced with an African proverb that is relevant to the process and/or content of learning for that day. These succinct, yet profound, statements are very powerful instructional tools for many non-Western cultures. I use them to communicate information, to help allay fears, to stimulate self-assessment. A number of the proverbs I use cause students to reflect upon their understanding of relationships with the world, with other people, with themselves. The discussions stimulated by the interpretations of the proverbs can generate energy around issues related to social change and social justice. I also begin each class with a centering exercise, which involves relaxation and guided visualization. For some learners, this is meditative; for others, it is a stress-reduction technique. I present this without reference to spirituality for those who may be offended or turned off by the concept. I always give folks the option of participating at whatever lever they feel most comfortable. Thus, there is no coercion to participate in this activity if they choose not to. The weekly repetition of this activity becomes one of the course rituals.

There are other ways that I incorporate aspects of spirituality in my classes. I light a candle at the beginning, as a symbol of enlightenment and clarity. I have encouraged students to choose or develop personal mantras, that can help orient them as they work so they can remain in alignment with their academic, professional, personal and spiritual goals. I also use a variety of approaches to instruction – written, visual, musical, kinesthetic- that encourage folks to honor their own preferred cultural ways of knowing and learning, and, at the same time, helps them understand the concepts of rhythm and energy in the learning endeavor. But probably the most obvious and meaningful way that I incorporate spirituality into my work is by embracing my own and acknowledging its importance in my life. In the classroom and with interactions with learners. I try to model my spiritual beliefs. These include belief in the importance of balance and harmony in one's life, a belief of oneness with the Creator, nature and others, the importance of community, and the Akan understanding (from the Akan people of Ghana) that everything is good for that which it is made (the notion of everything providing a lesson). Sometimes the expression of my spirituality in the classroom takes the form of pouring libations in front of the class as I prepare for the beginning of the term, particularly in classes where such a ritual is more obviously related to the course content (such as "Psychology from an African Centered Perspective"). I explain to them the meaning and purpose of the ritual in a way that is not generally experienced as offensive, frightening or proselytizing. It often takes the form of type of materials use. I have, in the past, assigned readings that address issues of social justice, oppression, and power, and the resulting discussion has approached them from a spiritual and/or religious perspective. My understanding of my own spirituality motivates me to ask of learners the questions I ask myself: Who am I? What is my purpose? Am I fulfilling my purpose? To whom and what am I connected? Exploring these questions often take us to the issues of social changes and social justice. I also try to support and facilitate the understanding that ,although our work is often done individually, it impacts a larger community, and encourage learners to explore the implications of being members in one or many larger communities. Even my use of circle in the seating of students has spiritual connotations. As I continue to grow as a facilitator of learning, I know that spirituality will continue to be an important aspect of my work, because it is such an important part of me.

In sum, much of the professional work we do, along with the participants in the study discussed here is rooted in a spiritual commitment to social justice that honors the unity and sacredness of all of life. We believe that sensitively centering on this unity in a way that is not impositional offers hope for higher education emancipatory education efforts.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

RE-ESTABLISHING A SENSE OF PLACE: ADULT EDUCATION IN RURAL COMMUNITIES

Jan Woodhouse

Abstract

The knowledge base and traditional cultures of the rural United States are being eroded by the corporatization and subsequent homogenization of these places (including their education systems). Adult education discourse (research and practice) must recognize and address the struggle that these marginalized communities are waging as well as the principles of adult education that are grounding these struggles. This argument includes the claim that rural communities are places to begin re-establishing a sense of place and can serve as models for larger communities. To that end, this paper will discuss the concept of place-based pedagogy in the context of adult education as a means to cultural and ecological sustainability. This paper is part of a larger work in progress.

Introduction

Cultural and ecological sustainability is being threatened by the forces of globalization set in motion by the increasing domination of global economic systems by multinational corporations. These forces are determining the relationship of people to their place in rural areas. (These forces are determining the relationship of people to place in urban areas as well, but this paper will begin this discussion by limiting the focus to rural areas within the United States.) When people lose control of their land, what it produces, how it is produced, and what is valued as knowledge, there is a loss of a "sense of place." This loss of a sense of place supports the hegemonic forces that subsequently alter the cultural, social and political contexts as well as the physical environment.

To counteract the disenfranchising and disintegrating forces of globalization, immediate action is required at all levels. Critical to this effort is (a) the rejuvenation of a civic culture—an understanding of participatory process and the encouragement and support for local people to act on their own behalf, on behalf of the communities they inhabit, and on behalf of the planet that ultimately supports us all, and (b) education to create an ecologically literate citizenry which acts from an understanding of the relationship between the living and non-living elements of their environment, how not to interfere with the life-sustaining processes these relationships provide—a knowledge that many rural and indigenous (marginalized) people possess because they live so close to the land and it is the basis of their survival.

This is not a new perspective or appeal. What is new is the argument that looking at these issues through the conceptual framework of a place-based pedagogy will facilitate a diversity of disciplines to examine the problems of cultural and ecological sustainability, will open a space for adult education to take leadership in this transformative effort, and will encourage a re-evaluation of rural culture as fertile ground to begin this process.

How did we get into this mess? A Brief History of Globalization

How is it that the nation and the political process, which was so carefully crafted to protect the rights of citizens and the sovereignty of local control, has ultimately been responsible for the creation of the multinational corporations that challenge the very existence of life on the planet? There is no mention of corporations in the U. S. Constitution. Initially, complex business arrangements were tightly controlled by state legislatures. The state established and maintained the right to abolish the charter of the corporation, and this was not an uncommon consequence. If communities opposed the prospective business project, legislators usually denied the charter to the would-be incorporators (Grossman and Adams, 1996, p. 378). For example, in the early 1800s the Supreme Court of Virginia denied applications for enterprise that was reasoned to serve merely private or selfish ends and threatened to be detrimental to the public good.

As the industrialization of American business intensified, corporations began abusing their powers. Conglomerates and trusts started to form. Resource-intensive enterprises converted the nations treasures into private fortunes. Factory systems and company towns were created. Absentee owners, intent upon dominating people and nature, began to wield political power.

Something else happened in this industrialization process. As the relationship between employer and employee became more adversarial, the relationship of human beings to the endeavor of work began to change. Work became separated from people's sense of community and sustainability. The diversity of activity and the connection to place that small business or farming offered was lost (Brecher, 1997; Kline, 1997; Licht, 1995).

Following the Civil War, and empowered with new wealth and power accumulated during the war, "corporate executives paid 'borers' to infest Congress and state capitals, bribing elected and appointed officials alike. For years to follow, corrupt judges appointed through the good-ol-boys network of patronage and privilege "reinterpreted the U. S. Constitution and transformed common law" (Grossman and Adams, 1996, p. 384). Ultimately, in 1886, in Santa Clara Count v. Southern Pacific Railroad, the Supreme Court ruled that "a private corporation was a 'natural person' under the U. S. Constitution and thus sheltered by the Bill of Rights and the Fourteenth Amendment" (Grossman and Adams, 1996, p. 384.) This was a pivotal point in the ability of the corporation to sidestep citizen control. Hundreds more local, state, and federal laws were struck down which had been enacted to enforce citizen sovereignty over the corporations. The corporation had become "America's representative social institution" (Grossman and Adams, 1996, p. 385). The virtually unlimited powers of the corporate charter became the principle instrument for the concentration of economic power and wealth in the hands of a few. While some legislation protecting workers and workers rights to organize have been reenacted, citizen sovereignty over the corporate enterprise has never been regained. This system and its values provided the legal and structural basis for the emergence of multinational or transnational corporations.

The statesmen who allowed this reversal of fortunes, so to speak, understood little or nothing about ecological interdependence. The concept of a "biosphere"—a planetary system of life—was not introduced to modern consciousness until 1926 by Russian ecologist Vladimir Vernadsky (Orr, 1992, pp. 41-42). This concept and the limitations to planetary manipulation that it makes evident are still not reflected in international political policy, at least not to the extent that life as we know it can be preserved.

Examining the historical foundations of this hegemonic force may help us to resist this force. As Grossman and Adams proclaim, "We've forgotten how to use our state chartering process and corporation laws to dissolve corporations or to define corporations on our terms . . . out of such struggles can arise national and global movements powerful enough to dismantle the most tyrannical corporations and to transform those corporations that remain into dedicated servants of the common good" (pp. 385, 389).

What is place-based pedagogy and how can it help us get out of this mess?

A sense of place founded on knowledge of and work with a particular place in nature produces a rootedness that, under the best of circumstances, transcends generations. The human community that resides in a long-tended place nurtures the legacy of past events and practices. In doing so, it produces an accessible narrative that can assist members of the rising generation to establish identities that make sense (Howley, Howley & Pendarvis, 1999). These identities can form the foundations of sense of self and other that create community and commitment to efforts that sustain community.

Place-based pedagogy represents the individual as part of a cultural, political, social, geographical and biological context—an ecology. Education that derives from and sustains rural cultures is rooted in the practices of particular places. And in most rural places, such practices involve intellectual work (Howley, Howley & Pendarvis, 1999). Place-based pedagogy is more welcoming (if not desiring) of educational experience that emerges from a knowledge base that will support a more ecologically sustainable culture. Place-based pedagogy represents a practice rooted in a simple theory that a sense of place is critical to a healthy sense of self. A sense of self is critical to developing a sense of other. A sense of other is critical to developing a sense of community. A sense of community is critical to providing the information, structure and support to take care of place. It is a very simple theory—and very powerful (Woodhouse, 2000).

Once of the most thorough and convincing arguments about why place-based pedagogy (although he doesn't call it that) could re-establish local control and cultural and environmental integrity to rural places is presented by Theobald. He is really talking about ways to re-establish community through a particular philosophy and practice of education. Rural areas, Theobald claims, are "most likely sites for the healing that must begin. They are small enough to be managed democratically and humanely. These places have the last best shot at restoring a sense of intradependence, at restoring time to the service of education (rather than the other way around), and at elevating a healthy respect for risk up to the status of cultural wisdom" (Theobald, 1997, p. 161). The rest of the book basically gives the historical and philosophical foundations of that claim.

This way of bringing about change, of re-establishing place, or doing community development is still the exception. The top-down, hegemonic models are more prolific but are coming under increasing scrutiny (Rocheleau, Thomas-Slayter & Wangari, 1996, p. 305). Historically, even adult education programs in the developing countries have been a result of what Young called the "unholy trinity" of "Western missions, colonial administrations, and multinational corporations" (Ewert, 1989, p. 85). These efforts had, as their organizing principle and mission, the interests of the dominant culture, not the people of the countries to which the assistance was being "given." Today, as a result of the work of Friere, UNESCO, and many others (Ewert, 1989), this approach is changing to models which reflect the following strategies:

- A bottom-up (from the grassroots/from the needs, knowledge, agency of the people), instead of top-down (from institutions of authority) change process.
- Multidimensional approaches to change (Hamilton and Cunningham, 1998, p. 447), such as formal adult education programs, informal/popular education programs, reorganization of institutional structures, redefinition of roles, redefinition of goals, etc.
- Empowering processes intended to dismantle colonial systems, for example programs which incorporate critical consciousness, education for mobilization, popular education and integrated community based development (Ewert, 1989).

These principles are consistent with place-based pedagogy which is why adult education is an appropriate vehicle for this concept to take root. Place-based pedagogy is reflective of the claims of our conventional legitamizers of adult education enterprise. A thoughtful consideration of place-based pedagogy will connect its principles to Habermas (communicative action and emancipatory interests) (Collins, 1995, pp. 29-30), even if some critics would argue that the inclusion of this analysis has not made much headway into adult education (Collins, 1995, p. 109); to Finger's claims that what happens to the adult in this enterprise is “mainly informal, local, and communitarian, based on concern, commitment, and experience, rooted in and contributing to the development of a local culture" (Finger, 1989, p. 19); to Giroux's multidimensional analysis of adult pedagogy as representing conceptions of social justice, rights, and entitlement (Giroux, 1992); and, of course, to Friere—as place-based pedagogy recognizes the way in which power relationships affect the daily reality and understanding of how individuals can contribute to social change. It is through this process that empowerment takes place (Friere, 1970). Empowerment increases agency. Agency determines what control the individual has on history. It is here that our discussion must acknowledge the less conventional but some of the strongest voices in the sustainability discourse: the ecofeminists. They contribute the most comprehensive arguments about the need to irradicate dualistic paradigms, construct problem-solving communities that reflect the diversity we are trying to protect, and allow indigenous knowledge to guide local decision making about development/change protocol. It is also in the ecofeminist literature that we find the predominance of stories of adult education projects that are place-based: interfacing the experiential with the environmental (Ausubel, 1994; Belenky, 1997; Cosstick, 1994; Johnson, 1999; Kishwar, 1996; Merchant, 1990, 1996; Rocheleau, Thomas-Slayter & Wangari, 1996; Seager, 1993; Shiva, 1988, 1994)—among many others.

Conclusion

The issue of educating for an ecologically sustainable culture is bringing people to the table from many places—places defined by geography, race, class, gender, and discipline (Bowers, 1995; Clover, Follen & Hall, 1995; Cosstick, 1994; Ehrlich & Ehrlich, 1991; Johnson, 1999; Orr, 1992, 1994; Rocheleleau, Thomas-Slayter, & Wangari, 1996; Theobald, 1997; Tilbury, 1995). The research for this paper (a synthesis of a greater work in progress), in fact, comes from scholars and practitioners working in rural education, all dimensions of adult education, philosophy, biology/ecology, physics, geography, women's studies, agriculture, environmental education, health and human services, community organizing, community development, history, law, sociology, government and public policy. An ancillary intent of this paper is to reveal the interdisciplinary chorus of voices that are all singing parts of the same song—virtually alone. It is not apparent that they are even listening to each other much, let alone working cooperatively to achieve cultural and ecological sustainability, a result that all claim to be working toward. It is my belief that the concept of place-based pedagogy could orchestrate these arias into an oratorio. Adult education is primed to begin this orchestration. Adult education should embrace this concept as an organizing principle for the work that it does whether that is in HRD, literacy, social movements or whatever. Embracing place-based pedagogy as a new lens through which to look at old problems could empower adult education to function as a catalyst for re-establishing a sense of place in communities in the United States and around the world. This would coalesce well founded but disparate efforts toward cultural and ecological sustainability. To do so would also address other problems that the field suffers. Adult education would become more overtly involved with environmental education and feminist and ecofeminist research to practice, a discourse that has been mostly absent from the central stage of formal adult education enterprise. Taking this position also would position adult education somewhere other than on the margins of academic and political arenas.

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Presented at the Midwest Research to Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000.

AN EVALUATION OF SERVICE QUALITY FOR THE UNIVERSITY OF WISCONSIN MILWAUKEE (UWM) TESTING CENTER

John E. Westfall & Karla A. Zahn

Abstract

Universities, and adult, community, and continuing education agencies are increasingly concerned with customer service and quality. However, canned surveys or custom research are frequently undesirable or prohibitively expensive options for use in such evaluations. This study outlines a straightforward and inexpensive process for conducting evaluations of customer service quality and identifying service enhancements with application across a variety of education settings.

Introduction

We understand there are newer economics throughout post-secondary institutions that are forcing efficiencies and operational changes across all functional areas. Rather than fear or try to hold-off these changes, my staff and I found it invigorating to explore, embrace, and celebrate these changes. We began our journey with a discussion about the role of the UWM Testing Center and quality customer service.

Background

The UWM Testing Center processes annually over 140,000 exam or evaluation forms from approximately 200 faculty, administrators, or staff (our customers). This represents approximately 10 percent of the faculty and academic staff at UWM. The Testing Center also provides a variety of services to the more than 21,000 students, by administering and proctoring over 3,000 exams each year. The center operates with a staff of one full-time supervisor, 2.25 f.t.e. (full-time equivalent) assistants, and varying levels of student help. We assume that your testing center and operations may have some aspects in common with ours.

The Evaluation Process

We used the following eight-stage process to evaluate our program and develop service enhancements. The total evaluation from initial discussions through implementation took roughly 120 labor-hours and approximately $400.00 over a period of twelve months. These labor-hours and costs should be within the budgets of most agencies. Direct costs were incurred in only stages number five and eight.

1. We began with an informal dialog across staff and customers about the quality and range of our services. This took less than 10 hours over several months.

2. We performed background research and included a literature review; identified our various stakeholder groups, and identified the initial dimensions for research. This activity took approximately 10 hours over one month.

3. We conducted in-depth interviews with key informants from each stakeholder group. We spent approximately eight hours over two weeks.

4. We did a draft of the survey instrument. This took approximately 20 hours over three weeks with no direct cost. We also did a critique of the instrument by key informants, which took approximately one hour over one week.

5. We carried out the survey, which took approximately 10 hours over six weeks. This included printing, labeling, and internal mail, with a direct cost of $314.90.

6. We analyzed the data and drafted a report. This took approximately 10 hours over two weeks for data entry and validation, approximately 10 hours over one week for data analysis, and 20 hours over three weeks for the report.
7. As a staff, we brainstormed about our service quality and possible service enhancements. This took approximately three hours over three weeks.
8. The actual implementation took approximately 20 hours over six months with direct costs under $100. Further, to monitor and adjust the evaluation was on going and less than one hour per week.

Literature review and identifying research dimensions

After initial discussions with our staff and some key customers we took the second step in the evaluation process. We began diving into the fray of the literature on customer service quality to make some sense of it for our operation.

The evaluation of service quality has a long and deep research tradition in business, but after reviewing the full body of literature, we found that it had a relatively short tradition and thin practice in education. In 1989, Warshauer at MIT began the dialogue of service quality in education, emphasizing the importance of a well-trained front line staff at colleges and universities.

Since then a growing number of researchers and authors have taken quality principles and made applications to various university and college service areas. These include: Spicuzza (1992) in academic advising, Black (1994) in admissions, Nitechi (1996) and the use of SERVQUAL for academic libraries. Nonetheless, much of this literature was theoretical without empiric research and concrete examples from which we could actually model a quality customer service evaluation. Furthermore, the authors used terms such as customer satisfaction, customer delight, customer loyalty, and quality customer service interchangeably. Beyond the differences in simple dictionary definitions, these terms also appear to have very different constructs.

We mentioned SERVQUAL and its use for academic libraries but we need to explain what it is. SERVQUAL is a survey instrument that measures service quality. Three marketing researchers Zeithaml, Parasuraman, and Berry in 1990 examined the relationship of the "impact of service problems on quality perceptions." A major outcome of their research in the area of service and quality is their instrument. This instrument consists of 22 items that measure customer's expectations and perceptions along five quality dimensions that include: tangibility, reliability, responsiveness, assurance, and empathy. Zeithaml et al notes, "As revealed by our customer research . . . the key to delivering high-quality service is to balance customers' expectations and perceptions and close the gaps between the two." Although there is no direct reference to higher education in their publications, the SERVQUAL model has some application to customer service in the academic or adult education settings. Unfortunately, the standard instrument did not directly relate to our operations in the testing center.

The major dimensions that came out of the literature review were awareness of services, usage of services, knowledge of services, performance measures, and service enhancements. Following the identification of these research dimensions we needed real customers to further define and operationalize these constructs.

Conducting in-depth interviews

Canned surveys did not and probably cannot get at the specific processes and service items that are unique to our testing center or, for that matter, any other functional area including yours. We needed to connect the literature review to real people and their concerns. This is probably the most important caveat we have to offer in conducting an evaluation, avoid canned surveys and connect the instrument to your customers.

Consequently, our evaluation needed to continue with in-depth interviews of our key informants or customers. We did a telephone interview with several people that use the center regularly but were from a variety of different departments on campus. We asked them about barriers to our services, usage patterns, performance attributes, and service enhancements. Through this series of discussions we identified specific items for the survey. Because of this, we could draft an instrument that combined important items from the literature and also direct customer concerns, as well as some of our own information needs. By using this type of triangulation method (professional judgment, literature review, and in-depth interviews), we had reasonable confidence that the results would be both reliable and valid, as they proved to be.

Drafting the survey instrument

The draft survey contained all dimensions and attributes, which were defined through the literature review and interviews. There were six dimensions included in 12 questions and a total of 35 response items. However, before sending the survey to the printer, we then had several key informants review and comment on the instrument.

Administering the survey

The survey was four-sided booklet style and copies are available by request via e-mail. The sampling frame or list came from the university mail services, which also printed the mailing labels. The survey was sent via campus mail to 1,900 employees including faculty and academic staff (teaching and non-teaching), and graduate and teaching assistants. The return rate from regular users was 20 percent but there was only a slightly better than seven percent return rate from irregular users. Since this was an exploratory survey, we did not test for response bias or non-response error.

Analyzing and reporting the data

Descriptive statistics were run first to look for problems such as no or low responses or substantial variance. Then, we did a ranking of the mean responses to the performance measures so as to identify those items that were rated relatively more or less well (Table 1). Items with higher ratings were targets for "bragging," while items with lower ratings were targets quality improvement efforts. All written comments were recorded into a word processing document for later review. These written comments put "flesh on the bones" of the data analysis and helped in the later stage when brainstorming for quality improvement tactics.

Table 1. Rank Order of Performance Attributes by Mean Response

Accuracy of results
Quickness your call was answered
Courtesy of the UWM Testing Center staff.
Timely completion of exam results (within 24 hours of drop-off).
Ease of understanding results.
Convenience of getting results.
Knowledge of UWM Testing Center staff.
Center appearance or atmosphere.

Convenience for drop-off or pick-up.
Convenient hours of operation.

After examining these descriptive statistics, we ran a factor analysis and a reliability test. The factor model for the survey did include all quality response items. A two-factor model was ultimately selected that had a relatively high level of overall variance explained (68.6 percent). The factor model included the measures of trust and commitment to quality.

An alpha test of the survey also used all quality response items. The coefficient alpha score shows an acceptable level of reliability across each quality factor, with a score of 87.24 for factor 1 (trust) and 82.63 for factor 2 (commitment to quality).

The written comments verified the quantitative analysis and two common themes emerged: little or no knowledge of the testing center and its range of services, and dissatisfaction with the hours of operation by faculty using the scanning services. For example, one professor commented, "I have never even before heard that UWM has a testing center." Many commented that even though they weren't familiar with the testing center they would like to receive materials about it. Many regular users expressed dissatisfaction about the hours of operation. "Mostly positive; do need to make hours coincide with final exam schedule, need Saturday service." This type of feedback was very helpful to assess and implement changes.

Brainstorming for changes

After a review of the written comments and the data analysis, the staff discussed ideas for correcting weaknesses and making changes. We posed the questions, "If we were going to distribute the survey again six months from now, what could we do to improve our services and improve our ratings in the areas in which we came up short or low. What is feasible, affordable, and easy to do?" Some of the areas that surfaced during this discussion were enhanced communication, improved hours of service, improving the lack of familiarity with our center, and improving the overall look of our area.

Implementing, monitoring, and adjusting

We broke down the communication barrier by creating a list-serve that contains over 200 names of regular users. To extend our services and hours of operation without making vast schedule changes, we researched the option of using an already existing drop box outside of our building. Instructors were happy to drop their exams in it when the center was closed (evening classes). We added sending exam reports via e-mail, which allowed users to access their data outside of our hours of operation. We update our e-mail group list regularly.

In the summer of 1998 we received an additional 50% staff appointment. Because of that appointment, we were able to offer a four-hour turnaround during final exam week and be open on Saturdays. We created a more comfortable environment for all visitors using the customer service window. We added plants (artificial), a sofa (headed for storage), and dry mounted posters. The culmination of our changes was an open house. Many of the more than 250 people invited did attend, having refreshments and take a tour.

We designed two new communication pieces, a glossy schedule brochure and a scanning and scoring handbook, which we distributed in the fall of 1999. The publications increased awareness and explained our services. Currently, we are working on designing another glossy brochure that will highlight the scanning and scoring services available. Lastly, we plan to improve our drop box service by ordering special envelopes, and we continue to make adjustments to our office space.

Applications across adult and continuing education

It is important to recognize that this project could easily be modified and used in other testing center or agency settings. The areas measured of customer service, satisfaction, recommendations, and usefulness all relate to any type of operation that is dependent on the customer's interest, and improving service in general.

The significance of this project is not only the reliability and validity of the results but the process of seeking input and feedback in a deliberate manner. We received written comments from some of our best and most regular users. Simple suggestions like exam turn around time and hours of operations that could easily be adjusted yet no one had ever mentioned it. By offering customers the opportunity to speak, we opened up many new and exciting doors for our operation. Finally, you must be prepared for the negative comments and the suggestions that are not feasible or easily implemented, but it's critical to be willing to at least listen.

The success of this project was grounded in its low cost of production and the minimal costs needed to implement change. An unexpected advantage was the boost in morale it gave the staff. It brought our work team together and provided a special occasion for brainstorming about changes and posing new ideas for implementation. Staff enjoyed the challenge of "making things happen." These are benefits other areas in the university and in adult and continuing education can also receive from implementing a similar process of customer service evaluation.

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Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, University of Wisconsin, Madison, WI, September 27-29, 2000